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Calvinist Contact

An independent Christian weekly

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First Canadian Lutheran monastery opens

Paul De Groot

EDMONTON — The first Lutheran monastery in Canada has been opened near here, with the blessing of the local Lutheran bishop.

But some Lutherans are questioning whether their church should be endorsing a religious institution which they see as more Catholic than Lutheran.

The Monastery of the Good Shepherd is starting small, with three brothers, and plans to stay small, says its abbot, Father Jean-Paul.

Jean-Paul and the two other members of the group will follow a lifestyle patterned on that of St. Benedict, whose 1,500-year-old *Rule* has guided thousands of monks over the centuries.

Thinkbit

Father to lazy son: "David played on an instrument of 10 strings. Beware of playing on only one string."

Quote from C.F. Hogg

It emphasizes a life of prayer combined with work.

The new monastery will be a place for small groups or individuals to come for reflection, prayer and retreats, Jean-Paul said in an interview in the cosy farmhouse which is, at the moment, the only finished building on the 2.5 hectare (5.5 acre) monastery property.

Nearing completion is a combined monastery office/welcoming centre/art studio. One member of the order, Brother Douglas, is a gifted artist who may produce liturgical vestments and banners to help support the community, Jean-Paul said.

Jean-Paul himself serves as pastor for a nearby Lutheran parish in Calahoo, Alberta, and also works at an inner-city service project.

While monasteries are normally associated with Catholic or Orthodox churches, the monastic tradition has not been lost in other churches.

See MONASTERY -- p. 2.

Calvinist Contact among newspapers to be preserved in provincial archives

Marian Van Til

TORONTO — Left on its own, the issue of *Calvinist Contact* you are reading will likely crumble to dust in less than 50 years, says the Archives of Ontario. So to preserve that paper, and back issues of about 150 other "ethnic newspapers" in the province, the Multicultural Unit Archives of Ontario has announced that it has embarked on an extensive microfilming project.

The Archives believes that "ethnic

newspapers make a vital contribution to the rich and diverse cultural life" of the province and the country. That's why it is acting to save some of the 1,200 ethnic language serials published in Ontario since 1835. (*Calvinist Contact*, especially in its first three decades, met the criteria which would make it an "ethnic" paper.)

The microfilming began last April. It will be completed in the fall of next year and is being carried out with the co-

Sexuality leads people to seek interconnectedness, say speakers

Robert VanderVennen

WILLOWDALE, Ont. — It is central to our existence that God created us male and female, a condition of interdependence that leads all people to search for human connectedness and intimacy, said speakers at a conference on the topic "Created Male and Female: The Meaning of our Sexuality."

The all-day meeting was held in the Spring Garden Baptist Church under the sponsorship of the Canadian Scientific and Christian Affiliation, a nationwide group of scientists who are evangelical Christians.

Derk Pierik, giving biblical and theological foundations for consideration of human sexuality, said "the Bible teaches that the heterosexual male-female nature of human life is central to humans created in the image of God." He added, "In general the Bible has an amazingly positive view of male-female sexuality and relationships."

Bible has a double standard

Pierik, who is a Christian Reformed chaplain at the University of Toronto, admitted that the Bible is male-centred and has a double standard toward male and female sexuality, for example, in its one-sided emphasis on female virginity. He said that the church has had a conspiracy of silence which makes it hard for Christians to talk about their

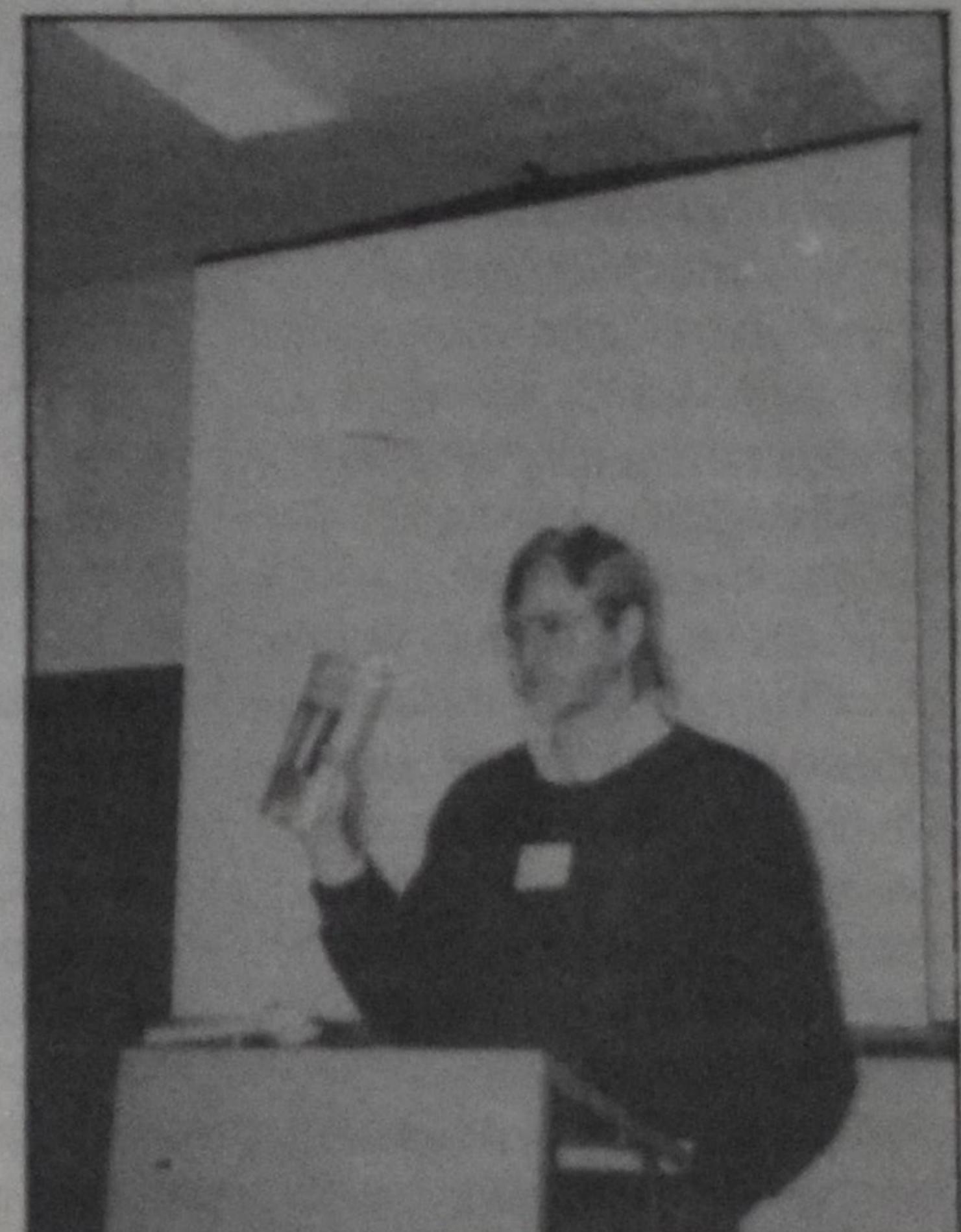


Photo: Robert VanderVennen

Ken Van Wyk identifies scientific studies of sexuality.

sexuality. With respect to our sexual behaviour, as with all human behaviour, he said, the Bible points to God as the Creator, Sovereign Law Giver, and ultimate Redeemer and Restorer of human sexuality. He argued that "the Bible assumes a lifelong covenant relationship of a man and a woman as the only proper locus for sexual intimacy, and so implicitly and explicitly forbids sexual intimacy outside of that heterosexual marriage relationship."

See SEXUALITY -- p. 2.

operation of the Multicultural History Society of Ontario and the Metropolitan Toronto Reference Library. The Archives received its copies of C.C. from the Multicultural History Society which has been collecting them. The Archives intends to microfilm issues of C.C. going back to its inception in 1952, and issues of *Contact* and the *Canadian Calvinist* (which combined to form *Calvinist Contact*) back to 1945.

Newsprint dies quickly

Natural acids found in the wood pulp used to make newsprint and acids used in the production process leave newsprint vulnerable to rapid decay, explains the Archives. Within as little as a few months of publication, a newspaper yellows and starts to become unreadable. Therefore the project is, in effect, a race against time. A recent survey indicated that less than 14 per cent of those 1,200 ethnic publications had been preserved. Much of that material is already badly deteriorated or totally lost.

The Archives chose the 150 publications to be microfilmed on the basis of their total number of pages published, not on issue size or circulation, says Karen Bergsteinsson, the librarian facilitating the project.

Most of the material she has seen is in foreign languages — Czech, Portuguese, Greek, Italian, Latvian, Chinese and quite a few others. Some papers, like

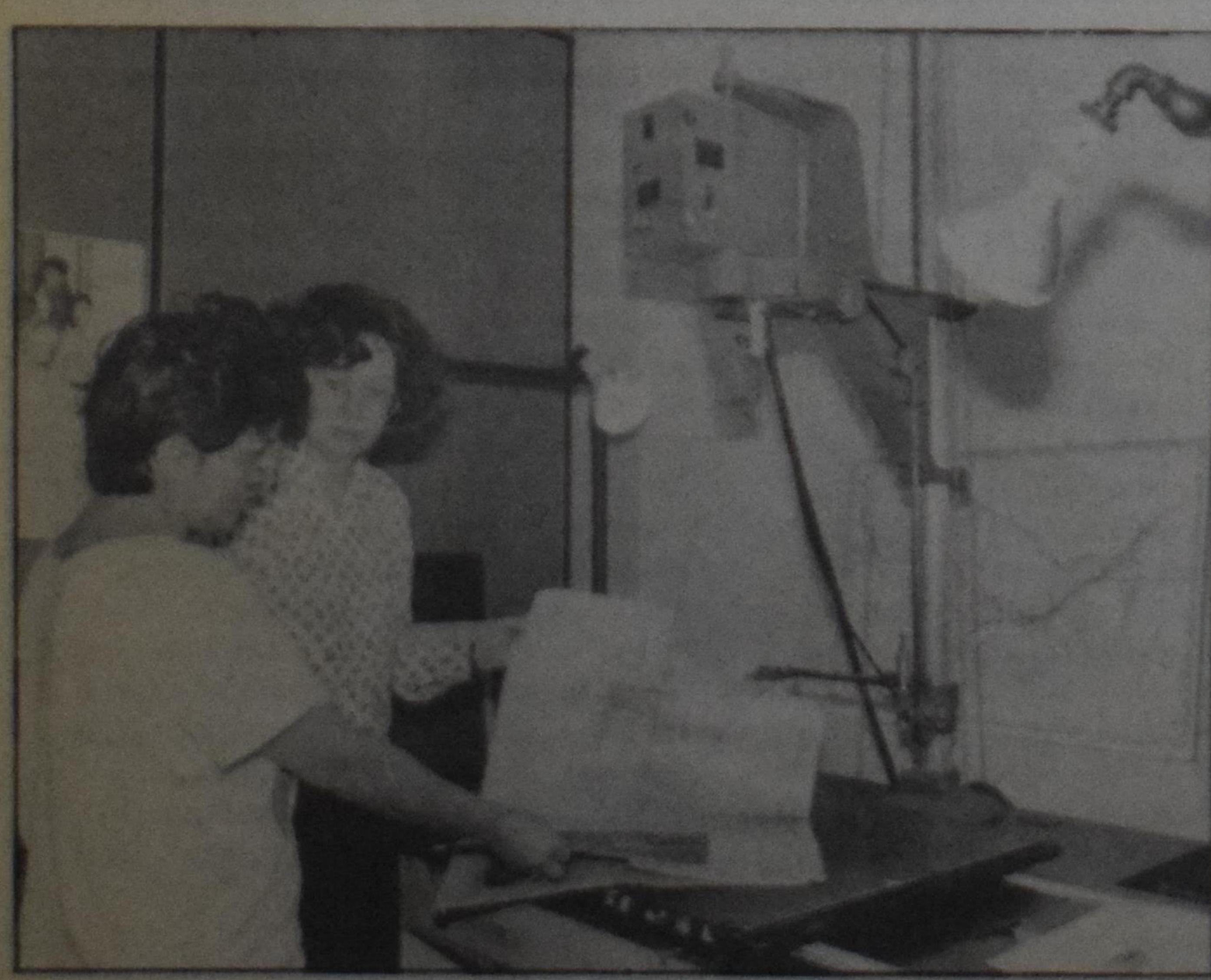
Calvinist Contact, now publish in two languages. But all of them were begun to provide a social link among members of the same ethnic or ethno-religious group.

While the microfilmed papers will be of interest to social historians, "the communities themselves will want to have a history of their group," asserts Bergsteinsson. When the project is complete, the microfilms will be available to anyone who wants to see them, she adds. The negatives will remain at the Archives. That institution will copy entire sets of a particular publication and make them available for purchase if requested.

C.C. readers who want access to particular issues will be able to find what they're looking for by going to their local public library. Via the interlibrary loan system, their library can get the microfilms they'd like to see.

In this issue:

- Left, right, centre as political labels — David Kooyzis p. 9
- Get friendly with bats, urges John McGowan p. 10
- Confession of sin as deterrent questioned by Reinder Klein, p. 11
- The causes of suicide are complex says Windsor psychologist p. 12



Project staff Rosa Palacio and Karen Bergsteinsson examine a damaged newspaper in preparation for microfilming at the Archives of Ontario.

News

Monastery

... continued from page 1.

The Monastery of the Good Shepherd has been in the works for about 10 years, primarily as an Anglican order. But for various reasons, that did not work out, said Jean-Paul, who was ordained as an Anglican.

Finally the men who wanted to start the order began to explore the possibility of working with the Lutheran church. Alberta Lutheran bishop, Robert Jacobson, was receptive to the idea, and the Monastery of the Good Shepherd was the result.

Jacobson said in an interview that the monastic tradition was rejected by most Protestant churches not because the idea was bad, but because at the time of the Protestant Reformation most monasteries were powerful, highly commercial entities which had lost the monastic ideal.

Martin Luther, a former Augustinian monk, maintained his connection with the Augustinians for many years, and "the authentic monastic vocation" was never condemned by Protestant reformers, Jacobson said.

Jacobson sees such value in the tradition that he has also been instrumental in establishing the Community of the Cross, which will work primarily in the North as an

order devoted to service.

His diocese also contained a house of the Evangelical Sisterhood of Mary, which has a Lutheran background. Lutherans have always had deaconesses who function as a religious order, particularly in Europe, Jacobson said.

Lutheran monks have been rarer than sisters, with a few in Scandinavia and a small group in Michigan.

Jacobson said he sees signs of renewed interest in monasticism among Protestants, although he doubts that it will ever achieve the size of Roman Catholic orders.

In many ways, the spirit of the modern age is much like that of the late Roman era, when many religious orders first began, he added.

"People speak of today as the post-Christian world, but I call it pre-Christian society. In many ways it's analogous to what gave rise to monasticism in the first place."

"It's a decadent society where moral and ethical values held for many centuries are collapsing all at once and the only value left is materialism. The Egypt that the Desert Fathers (the first Christian monks) left was prosperous and decadent. The same situation was behind early

monasteries in Greece and Italy."

Roman Catholic religious orders drew much of their membership from a sense that monks or nuns were on a higher road to salvation, a "secular route to heaven," Jacobson says. He does not see Protestants using the same "motivational tools" to attract people to religious life.

But "as long as we allow the Holy Spirit to present people with a true evangelical vocation we will always see a small number of people who want this kind of life without being manipulated into it."

Is Lutheran Monasticism appropriate

Jacobson admits that he has had some protests from Lutherans about the new

monastery, from people who believe that this is just the sort of thing Luther opposed.

One Lutheran pastor, Rev. Friedmut Wilhelm of St. John the Evangelist Lutheran Church in Edmonton, says some of his parishioners are "offended and insulted" at the idea of a Lutheran monastery. They wonder, Wilhelm said, whether traditional monastic vows of poverty, chastity and obedience are appropriate for Lutherans.

Obedience to an abbott or bishop, for example, might be appropriate for Roman Catholics, but Luther specifically rejected the concept that one person could be in some way responsible for the faith or salvation of another.

Luther, a monk who recanted his monastic vows to marry an ex-nun also placed

a high value on "living a normal life, celebrating the gifts of God, including sexuality," Wilhelm said in an interview.

But Jacobson emphasizes that Lutheran monasticism makes no claim that the monastic life is somehow "higher" or better than that of any other Christian. Its only value, he said, is to those who feel called to it.

To deny that some people are called to celibacy would be to deny Jesus comments about those who are "eunuchs" for the sake of the Kingdom of God.

Furthermore, the vow of obedience has been reinterpreted in light of the Reformation, Jacobson said.

"It is not obedience to an abbott, but to a discipline, to a life of prayer and the rules of the community."

Traditional thinking

Grace Meyer

I want to put on paper some thoughts, observations and personal experiences peculiar to my gender.

I grew up in the Netherlands. Thinking back on my early childhood brings memories of exploring meadows, ponds and ditches in happy pursuit of frogs and tadpoles, and daring feats such as jumping these ditches with long poles. There were numerous other adventures. During the winter we would skate far into "de polder." In springtime we came home with wet socks and shoes because, on a dare, we had walked on icefloats. There were also the endless neighbourhood games: kick the can, hide and seek, soccer.

The peculiar thing that strikes me when I recall that part of my childhood, is that we were a group of *children* — not boys or girls. I know our neighbourhood clan consisted of boys and girls, but in my mind, I see a group of *kids*.

Obviously I enjoyed such adventures because of my particular personality. I cannot remember being much interested in traditional "girl" activities such as dolls and tea-sets. One of my happier memories is receiving a toy wheelbarrow, the exact replica of the real thing, for my birthday. It was a sad day when my mother told me that my days of freedom were over and I had better apply myself to learning to knit, and other terrible things. Rebellion set in. Why were my brothers permitted to go on exploring and play soccer to their hearts content while I had to focus on housekeeping responsibilities? Why, I lamented, was I not born a boy?

With God's grace I came to realize that I was very happy being a girl and would be content to be a woman. That realization gave me deep satisfaction. Of course, my basic personality was still the same, I developed into a person who was and is interested in many subjects. I enjoyed a good debate and became quite opinionated, but not any more or less than many of my friends of either gender.

Fear of female thought

I felt quite happy with my way of life. Until, again, there came a time when I had to face an adjustment as a consequence of my gender. It appeared that having opinions was fine if you were a boy or young man, but for a girl engaged to be married it was not such a good idea. Even

though my husband is and was interested in what I had to say, I wanted to spare him embarrassing chuckles behind his back about being henpecked and remarks such as, "You can see who will be wearing the pants in that family." I learned to "tone it down" and at times even keep quiet. The Lord used those bad experiences to teach me to listen and become more thoughtful.

That all occurred a long time ago. What concerns me is that after 30 years, even though many things have changed, I still hear the same remarks and meet with much of the same attitude. Comments such as, "Do you get the feeling you have just been told?" after a woman merely offers an opinion. Or nervous laughs and raised eyebrows when a woman displays skills that have been, traditionally, deemed masculine, the inevitable jokes about women drivers, and more. Often women are willing participants in dialogues of this nature.

Subtle discrimination

I appreciate that much of it is said and done in jest. However, it depicts an attitude, in most cases a subtle, indistinct attitude, that conveys to a younger generation that a woman's opinion or skill need not be taken seriously.

This attitude is not worthy of Christian men and women. Attitudes are formed because generations have "traditionally" held a certain point of view. That means that attitudes can be changed by projecting a different point of view. In many instances, before any debate about "women in office" in Reformed denominations, there needs to occur a change in attitude towards women.

Let's begin by encouraging children and young people to develop a different point of view and consequently a different attitude, an attitude of love and respect for one another, regardless of gender. Let us point out to them that Christ showed equal love and respect to men and women when he was on earth and loves all his children equally. Let us pray that our communities will grow into communities where people are respected for what they are: covenant "children" of the Lord.

I cherish those childhood memories of uninhibited respect for one another.

Sexuality leads to interconnectedness

... continued from page 1.

Ken Van Wyk, a therapist at Christian Counselling Services in Toronto, followed with a survey of the professional literature dealing with human sexuality. He stressed that people respond more to social perceptions of gender than to biological and genetic factors. He said that studies show that sexual behaviour among Christians is no different than among non-Christians, and that there is now much more sexual experimentation among sexually active people.

The scientific literature points to a biological basis for homosexuality, he said, though that is not universally accepted. He noted that homosexuals at age 35 or older do not seem to be capable of changing their sexual orientation.

Fear of aloneness

Diane Marshall said that people who seek her help as a psychotherapist because of problems with sexual activity are often profoundly afraid of aloneness. They seek connectedness with other people, but often they do not realize that personal intimacy and sexual union are not at all the same thing. She said that young men must experience puberty before they have the

capacity for intimacy, but for young women the capacity for intimacy starts earlier and develops more or less continuously. Women's sexual problems, she said, often come from too strong a need to be connected to other people.

Marshall gave five case studies from her own counselling experience at Toronto's Institute for Family Living, which vividly illustrated the general overview statements she had made. In our culture, with its heavy emphasis on sexuality and high level of sexual activity, there is a great deal of sexual suffering, she said. She concluded with a plea that we oppose sexual abuse in every form.

The conferees and speakers struggled mostly with the issue of homosexuality in the last hour of discussion. Concerns were expressed that too easy an acceptance of homosexuals contradicts the Bible's view of it as sin. Along with a call to distinguish between the condition of homosexuality in which a person may find himself or herself, and on the other hand engaging in homosexual activity, the group also heard calls to be Christlike in ministering to homosexuals.

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Cinema summaries

Marian Van Til

Eight Men Out

Rated PG

Stars John Cusack, Clifton James, Michael Lerner, Christopher Lloyd, Charlie Sheen, David Stathairn, D.B. Sweeney

Based on the novel by Eliot Asinof
Written and directed by John Sayles

Eliot Asinof's carefully researched book, *Eight Men Out*, is perhaps the definitive telling of the infamous "Black Sox" scandal. That event, in which eight players for the highly-favoured, virtually unbeatable 1919 Chicago White Sox took money from gamblers to "throw" the World Series to the Cincinnati Reds, is usually cited as the sports scandal of modern times (Ben Johnson notwithstanding).

This movie brings Asinof's book to vibrant celluloid life. The film is visually striking in that its attention to period detail — costumes, hairstyles, language, buildings, furnishings, and a wooden-fenced and -seated stand-in for Chicago's Comisky Park — is meticulous. There is a good balance between stadium scenes and the film's other action.

What makes this an interesting story is that the situation was not a clear-cut case of greedy, amoral ball players versus the forces of goodness and light.

In those days, the wealthy team owners were the gods of the game who had absolute power over their badly-paid players. (White Sox owner Charles Comisky, though in a way a great patron of baseball, was one of the shrewdest and most powerful of these.) Many of the players themselves were more-or-less boys (certainly in spirit if not in age) who played for the sheer love of it — they couldn't imagine doing anything else.

Eject into that Prohibition era a rampant, continent-wide gambling network (sports and the horses were the main betting prospects) and an unscrupulous player or two with gambler friends, and it's not hard to see how other underpaid players, including a naive country boy like "Shoeless" Joe Jackson, could be persuaded to lose a World Series game for some instant money.

They, however, had no idea what they were really getting into. First, it was one game, then two, then the series. And only one of the seven who went along with the deal ever saw even a fraction of the money promised them. (The eighth man, great third baseman Buck Weaver had second thoughts and dropped out of the plan; he couldn't purposely lose a game, he was too much a sportsman.)

When the pervasive talk of the series being fixed finally resulted in a grand jury investigation, the jury cleared the ball players. Nor did it indict the gamblers and money men who profited handsomely from the players' dishonesty and stupidity. And nor was the social climate right to set right the owners' abuses and, in some cases, their collusion with the gamblers.

All eight players, however, were barred from professional baseball for life by Comisky, other owners and the baseball league presidents who wanted to avoid being tarnished by the scandal. At least several of the blacklisted players, baseball experts agree, would have been among the Babe Ruths of the game — the best players the game has seen.

Eight Men Out is an ideal movie for families with older elementary school and high school-aged children to see. It raises important moral questions for modern young athletes to reflect on and talk about with adults, especially in the aftermath of a scandal-ridden Olympics and the part Canada's Ben Johnson played in that:

Who bore the real blame: the ball players, the gamblers, the owners? or were they all equally guilty? Were the players basically honest young men, just naive? Does the fact that they were "used" diminish their guilt? Should they have been prosecuted instead of exonerated? What role did greed play for the players? the gamblers? the owners? Did the players' "crime" deserve their "punishment" of being banned from a game which, for most of them, was their life? Should a sport be that important to someone?

Being a baseball lover, it is hard for this reviewer to determine whether those who have no particular passion for that sport will enjoy this movie. Perhaps they will, because, in the end, *Eight Men Out* is not so much about baseball as about life.

(For baseball fans, Asinof's book is intriguing reading and provides a more in-depth analysis than the movie can.)

Christian musical returns from history-making Soviet tour

PASADENA, Calif. (WEIS)

— History was made in the Soviet Union recently, when an American Christian musical performed for sold-out audiences in Moscow and Leningrad. The cast of "Toymaker's Dream," an elaborate Broadway-type touring musical, did 18 performances for more than 75,000 people.

A film crew accompanied the 30-member cast of "Toymaker's Dream" on their tour and a six-minute video of footage from the Soviet tour will be shown on CBN in the next few weeks. It will air during the 700 Club's "World Watch" segment.

"The response from the audiences was incredible," said Tom Newman, president of Impact Productions of Tulsa, the non-profit organization that produces the show.

"After performances we literally could not get off the stage and did two or three ovations. People were standing, clapping, shouting "bravo" and throwing flowers. It was an amazing reaction," Newman said.

Soviet audience members paid six roubles — more than a day's wage — to see the show. The Bolshoi Ballet charges two and a half roubles for tickets, according to Newman. Moscow performances of "Toymaker's Dream" were sold out after the first performance. In Leningrad, the cast performed in the 10,000-seat Leningrad Sport Complex.

The Soviets invited the cast to return in November and stay

for three months. Newman said that without considerable outside support, it would be impossible to raise the money for another tour so soon. "But we hope to go back and tour before the end of 1989," he said. Representatives from Bulgaria, Cuba and Afghanistan also extended invitations to the group, as well as six other Soviet organizations.

"Toymaker's Dream" is a powerful stage presentation that depicts the biblical account of man's creation, fall from God's grace and the redemption through the life and death of Jesus Christ. God is portrayed as "The Toymaker." His creations are toys in "Dreamland."

Through this allegory they communicate the universal and timeless message of love, rebellion, sacrifice and redemption.

"Toymaker's Dream" is a theater presentation unlike anything the Soviets had ever seen, according to Newman. "It was advertised as a rock ballet. We use flame throwers, lasers, karate, rock and roll and dance to portray a historical story. It is definitely a glitzy, American production. I think the Soviets were caught off guard. We used a totally new medium and the people loved it." Narration for "Toymaker's Dream" was given in Russian.

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Nostalgic stories from Holland and Canada of a nurse, her family, friends and patients. Something for the whole family. Several of these stories have appeared in *Calvinist Contact* and in other Canadian publications.

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Editorial

Volunteering adds meaning to your life

If people did not accept volunteer assignments, the world you experience would be far different from what it is now. Think of what your church would be like — and whether it could even exist at all — and how your own time schedule would be different from what it is.

The most important reason you and I should accept non-paid part-time assignments is for our own personal benefit. Some of the most meaningful experiences of our lives come from completing a task we have voluntarily accepted, whether that be a term of service on a board or committee, or a simple, short job where we could help out. We would be impoverished if we denied ourselves those personal satisfactions.

That sounds pretty selfish, and I have meant it to be, in a good sense. I think it is good for us to reflect on how we benefit, and how it is *good for us* to benefit from our volunteer work at church, or Christian school, or the like. Our own benefit is an important part of the energy we bring to volunteer work. If we are helping out only for the benefit of others we quickly become tired and frustrated.

Satisfaction comes from inside

It is not too ideal to say that when we finish something we have volunteered to do we should feel enough satisfaction, we should feel good enough about what we have done, that we are not hurt if we are not thanked for it. We should, of course, be thanked, and we should be sure to thank others for what they do. But the deepest satisfaction should come from inside ourselves, from our feeling good about what we have done.

Volunteer work helps us define who we are. You want to think of yourself as a person who can contribute something to others, something to the church or another group or even to an individual. You want to develop your own gifts, your own ability to work with other people. If you teach a Sunday School class you will benefit from it yourself. If you serve on a committee or church council you will learn about working with others and learn how an organization works.

Sometimes we are willing to be a member of a committee out of a sense of obligation. Often we should ask ourselves if there is not even some personal gain from what we do as our duty. We may even discover or develop gifts that surprise us.

Volunteer jobs can mean very much for people who feel stuck with jobs that they consider to be confining or not very significant. A church council meeting may be just what the doctor ordered for a business executive whose hard days' work may have been devoted to finding a better way to make shoe laces. The young mother may help herself by leaving her small children in good hands as she participates in an evening meeting of the church's music committee.

What about volunteer church work to help unemployed people get some satisfaction and meaning out of their difficult lives? Don't retired people do themselves a favour when they can do volunteer work?

Set limits to volunteer service

Sometimes people find themselves trapped by too much volunteer work. Learning to set limits is an important thing to learn! It is good to feel that we are needed but important to know that others can get along all right without us; too. As Ecclesiastes might put it, "There is a time to accept a volunteer assignment, and a time to let someone else do it." Newcomers and also young people and people on the fringes should be asked to volunteer; it shows that you respect them. All have something to offer and all are needed. One of the most beautiful things about volunteer service with others in the Kingdom is the experience of the unity in diversity in Christ's body as portrayed in 1 Corinthians 12.

We live in a rich society and an especially rich religious subculture where our lives can take on added meaning through opportunities for voluntary service together. Society gains from this and we who accept these opportunities gain the most — and we should expect to!

Robert Vander Vennen

Letter

Hart says church not ready to minister to gays

Bert Witvoet writes (C.C. Oct. 28) that the Bible's condemnation of homosexual practice is my main interest and invites me to show that the Christian Reformed Church's Report 42 of 1973 wrongly interprets scripture.

I do not believe 1973 should be characterized as "wrong." I prefer to say that in the 15 years that have passed we need to look at it again. However, I am not sure that a person connected with a vulnerable institution in the Reformed community will be in a position to place on the table all the sides of this issue openly and responsibly. So I am not sure that *Calvinist Contact* is the place to "rewrite" the report, as it were. Space alone would not permit the full public discussion that is required.

Why have I nevertheless drawn attention to this matter over the last months? Because Report 42 shows that

the church is guilty of sin against homosexuals (614) and that it has a responsibility to change this (626). The report calls on pastors, official bodies, and related agencies to give leadership here. (632/33). But practically nothing has been done to minister to homosexuals except to stress that the church condemns homosexual practice. I believe the church hides behind that conclusion of 1973 in order not to face its calling to vigorous ministry in this area. As a result, homosexuals unnecessarily suffer, even from articles and editorials in our Reformed periodicals.

In spite of all the care I have taken, the little I have written in your letter columns to promote more sensitivity towards homosexuals has generated some strong and even hostile reactions. So I conclude that for now the pages

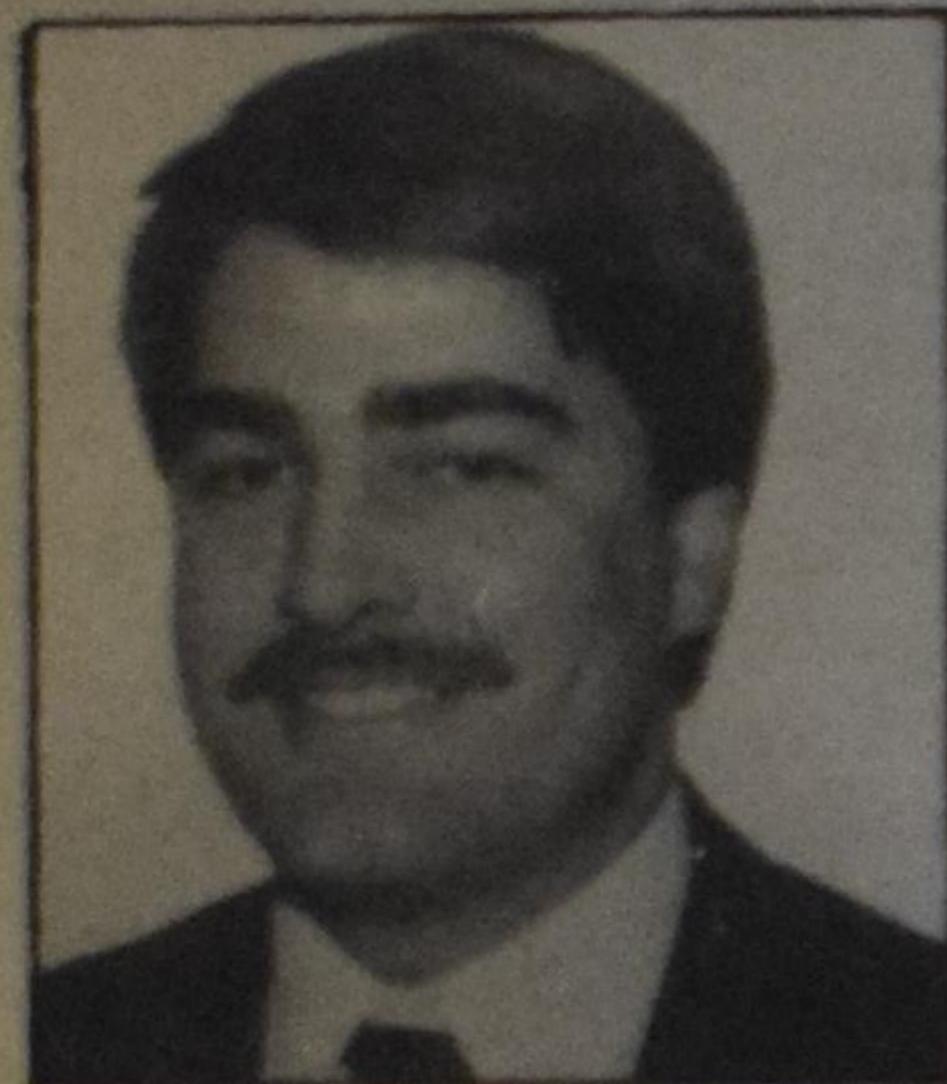
of *Calvinist Contact* are not the place for a wide-ranging discussion in the Reformed community about this. But I ask the editor to look for ways to promote such discussion, in a manner that allows people to take part without immediate negative consequences. Your paper has recently demonstrated that as Reformed people we do well to confront our sexual practices and attitudes.

As for the Bible, homosexual activity, and Report 42, I believe any trusting and open-minded reader will find that the report considers the Bible's testimony in this area to be difficult to interpret, complex enough to be open to different interpretations, and at crucial points sufficiently ambiguous to suggest that alternative conclusions to those of the report itself are legitimately and biblically entertainable.

Let me repeat: it has been my single aim to plead for a renewed discussion of this matter and to show that there are good grounds for doing so. Let me also repeat: my motivation is that since 1973 the church has done little or nothing to genuinely minister to gay and lesbian brothers and sisters. Finally, let me repeat: I deeply regret not being in a position to continue this discussion on these pages, in spite of your kind invitation to do so. But I do thank you for space and the opportunity you gave me and I hope that you will find ways to help the church face its calling.

Hendrik Hart,
Toronto, Ont.

FETISHES/DAVE FEDDES



Legislating morality

"Religious people should not try to force their morality on others. Canada is a free country. You can't legislate morality." Such is the wisdom of many today. Religion and politics must forever be separate; morality has nothing to do with the laws of the government.

Charles Colson debunks this myth in a few strokes: "All law implicitly involves morality; the popular idea that 'you can't legislate morality' is a myth. Morality is legislated every day from the vantage point of one value system or another. The question is not whether we will legislate morality, but whose morality we will legislate."

Dr. Henry Morgentaler provides a clear example of this principle. He dismisses pro-life activists as people who are trying to force their religious ideas on all Canadians. No one, asserts Morgentaler, should presume to tell a woman what she must do with her unborn child.

No one should legislate his or her morality to bind someone else. But as soon as abortion was no longer defined as a crime, the pro-abortion forces clamored for public funding of abortions. Abortion, they said, is merely a medical procedure. Those who need this procedure should be covered by public medical insurance. One day the law called abortion a crime, and threatened to punish those who aborted a child. The next day, the law called abortion a medical procedure, and demanded that all Canadians help pay for abortions. In both cases, morality was legislated.

Personal matters?

Indeed, some of the statements made by Canada's leaders border on the absurd. Our prime minister takes refuge in the fact that Canadians are deeply divided on abortion and that it is a very personal matter. Canadians are deeply divided on free trade, too, but Mr. Mulroney wants free trade because he is convinced that it is good for Canada. In a country which has seat belt laws and bans smoking in certain public places, let us not pretend that the government is keeping out of citizens' personal decisions. It interferes frequently, sometimes for the welfare of the individual, and sometimes for the welfare of those affected by the individual's choices.

Church and state must remain separate institutions, independent of one another. But religion and politics must not remain separate. People whose political views draw on strong religious and moral convictions should not avoid political involvement. And they must not leave their religious beliefs at home when they go to the polls.

"Things have come to a pretty pass when religion is allowed to invade public life." Thus snarled Lord Melbourne as he defended the vicious slave trade against the attacks of Christians who argued that human beings must not be treated like animals. Whenever we hear statements that echo Lord Melbourne's, let us be alert. Governments must not legislate against all individual sin, or force religious faith on people. But when one person's immoral actions have a negative impact on other human beings, the government has not only the right, but the obligation to legislate.

Meanwhile, many Canadian churches speak loudly and confidently about free trade and say nothing about the most basic foundation of public morality and law: the right to life.

Dave Feddes is pastor of Westmount Christian Reformed Church, Stratford, Ont.

Only one party speaks for the unborn

Federal election time has come. On November 21, Canadians from every walk of life will have the opportunity to vote.

Once every four years, more or less, the chance to vote federally comes our way. This election will present the Canadian citizen with an opportunity that will most likely never return — that is, to vote for the protection of the unborn, the potential citizen of our land.

Even though the leaders of the two major political parties refuse to speak out on this most crucial issue of our time, Canadians may rest assured that after this election is over, the matter of abortions will be dealt with swiftly.

And, let's not kid ourselves, there is only one party, to my knowledge, that has publicly stated that it is in favour of life for the unborn, in favour of life for the mother (a clear conscience), in favour of life for Canada (a potential citizen).

Make no mistake about it. That choice, that chance to support life may not pass this way again.

Can anyone who claims to be a Christian pass up this chance, this choice?

Sid Vander Heide,
President of the
Christian Heritage Party
Perth Wellington Waterloo.

Letters

More letters on page 6.

Old wrapping, new message?

I read with interest the letter of Hendrik Hart (C.C. Oct. 28, 1988) and your response, with which I can identify.

Hart's letter calls for understanding of the homosexual community. He stresses "care and sensitivity" in discussing the problem, and rightly so. After quoting various opinions/documents, he goes on to say: "What these items do dictate, in my opinion, is that we do injustice to the sexually active homosexual believers when we reject their lifestyle in God's name on the basis of Bible interpretations and moral traditions that have not benefited from a careful assessment of significant development in the last decade." His letter no doubt stirs the emotions of Orthodox Christians. I can well imagine the frustrations: But, but, the Bible says.... Yes, what does the Bible say? The Old Testament says: "You shall not lie with a male as with a woman; this is an abomination" (Lev. 18:22,23). And Paul writes that homosexuals will not inherit the kingdom of God (1 Cor. 6:10). This is true biblical intolerance. We are so accustomed to hear that God is love, we tend to forget that God has a character. He can hate. God hates sin!

It appears that what we are faced with in Hart's letter is the disappearance of the antithesis: If the Bible is true, then all that opposes it is not true. There are no absolutes. Biblical truth is to be probed in the light of recent

developments. That what was wrong yesterday, may be right today. I cannot deny that the synthesis is central to modern thought. However, as a Christian I oppose it. I have no choice! If the Bible calls a certain activity, and for that matter any activity, action or thought, sin, so must I. Even if I stand alone! I feel that Hart has done the homosexual community a disfavour. I have one question for Hendrik Hart and I hope he will answer it: If the Bible is your authority, why do you call attention to documentation that is rejectable on biblical grounds; if the Bible is not your authority, who or what is?

As Christians, we do well to remember that God is the same yesterday and today and also tomorrow. He does not change... He is Truth!

I offer one more comment: I said above that Hart's letter stirs the emotions, causes frustrations. The reason for this is that, from my viewpoint, a non-biblical argument is presented in traditional Christian language. Two anti-poles in one package. The wrapping is familiar; we feel right at home with it. But the content is different; there is disharmony. The appearance is synthetic, causing internal pressure, pain, and frustration.

John Van Veen,
London, Ont.

Advocates sensitivity to, not acceptance of homosexuals

I would like to express my appreciation to Bert Witvoet for clearly addressing the homosexuality issue (Oct. 28). I think C.C. is providing an important service in helping keep the Reformed community on the right track.

I also hope that Hendrik Hart's opinions on homosexuality generate a lot of response. It is very disturbing for him to say that there is no biblical evidence against homosexuality.

I agree with Dr. Hart that the issue should be handled with care and sensitivity. Certainly the Reformed churches have had an unloving and insensitive attitude towards gays. Things, however, are beginning to change. But the answer is not in accepting homosexuality. Instead, we should be using Christian organizations such as Metanoia and Homosexuals Anonymous, which have accomplished much in their counselling and healing ministries. Truly God does still heal in our day and age. I would admit that for some, healing is a long, slow process and it can be very frustrating.

I remember talking with friends who were struggling with homosexuality. When I felt their deep frustrations, I sincerely wished that somehow homosexuality could be accepted as OK. It seemed so very unfair.

Their struggle could be such a very lonely one that might continue for the rest of their lives. It appeared to be so unnatural to fight against this homosexuality because it was so much a part of who they were. I sincerely hoped

that I might find some ambiguity in the Bible, some context in which homosexuality was accepted as OK.

But after reading many different interpretations of the Bible verses dealing with homosexuality, I became convinced that if the Bible is to be the authoritative Word of God for our lives, then homosexuality is clearly wrong. I believe we would set a very dangerous precedent on how to read scripture if we interpret the Bible as accepting homosexuality.

Dean McRae,
Oshawa, Ont.



I WANT TO MAKE UP—
SO YOU MAY HAVE IT NOW!

Letters

Fears politicizing of God's will

Although I believe in the inerrancy of the Word of God, I am against a political party that will interpret the will of God into practical politics.

Since the beginning of the Christian Church, there have been many interpretations of the Word of God. Convictions were often so strong that new churches were formed or members expelled. At the moment, as evident by articles

in *Calvinist Contact* and other Christian publications, the correct interpretation of the Bible is still being discussed; for example, ordination of women (should women enter politics?).

How then can the Christian Heritage Party form a clear-cut policy based on biblical interpretation, and apply this to a whole nation? I am afraid that the CHP in power would make its particular biblical

interpretation dominant in Canadian politics, and thereby disregard the religious and non-religious freedoms of others as guaranteed in the Canadian Charter of Rights and Freedoms. Evangelization has its own sphere.

**Tom Abma,
Niagara-on-the-Lake, Ont.**



MEDIA

SCAN



Henry Knoop

About those church bulletins and mailboxes

Our church has mailboxes in the basement for all of its members. It's a good idea. Instead of inserting every handout in the bulletin, or distributing brochures and magazines at the door, members can now get all these items from their mailboxes. Theoretically, that is, for in practice that hasn't always happened.

Last week, for example, our church bulletin was 11 pages long. A number of pages were devoted to details of the liturgies for morning and evening services, schedules for nursery, ushers, elders, etc., information on our church family, and reports from church committees. Approximately half the bulletin, however, was devoted to "announcements" from various Christian organizations on numerous events and issues and a letter from our church missionary family. Finally, there was also a special insert regarding World Hunger Week from our deacons. One would have had to come to church pretty early to have all that read before the service!

If that weren't enough, a trip to my mailbox unveiled my weekly magazine, two newsletters from local Christian schools (a grade school and a high school), a reminder concerning a local event, a brochure from a Christian organization, and a personal letter for me. On the table beside the mailboxes were additional brochures from a variety of organizations: some of them geared specifically to the federal election, a pamphlet from the Christian Heritage Party, and a number of issues of *Christian News*.

Too much is enough!

No, this is not a plea for church mailbags so that members can take all this stuff home. Nor is it a plea to cut down the length of our pre-service hymns to give us time to read our mail. This is a plea to stop the church paper glut!

A number of months ago I wrote a column entitled, "The Paper Glut," on the issue of the over-abundance of newspapers and flyers at my doorstep every week. Most of it, I said, ended up rather automatically in my recycling "blue box." How many people actually take the time to read through all this material? How many people keep it? Are our churches and Christian organizations guilty of the same waste?

Granted, the scenario I describe above does not happen every week in our church. On the other hand, it is no longer an unusual occurrence. I wonder: is all this

material really necessary; and if it is, is there not a better method of keeping people informed?

Don't get me wrong — I'm not arguing against church bulletins and mailboxes. I like coming to church every Sunday and reading about my church "family" — after all, we are a body and we have to keep in touch with each other on both a congregational and denominational level. We should be informed about the activities of Christian organizations. How else will we grow, both spiritually and in our outreach to others?

Is there a better method? I think so.

Co-ordinate the news

I think it's high time churches got their act together and produced a common "newsletter" informing members of meetings, events, and developments in their churches that pertain to a certain geographic area. Christian organizations would be invited to contribute to this newsletter on a regular basis with reports on their activities and meetings. Finally, various agencies of the church denomination could avail themselves of this avenue to relay information and requests.

Monthly will do. I don't need to be reminded of a particular meeting in my church bulletin every week for three weeks running, especially if this newsletter were to have a monthly calendar in it which could be easily displayed on my bulletin board or refrigerator door. Besides, if this newsletter were done properly, it would probably last a month on my coffee table.

In my geographic community I can think of eight churches within a 35-mile radius that could benefit from such a newsletter. Extending the boundary by a few more miles would bring in another two or three churches. That's a lot of people. That's saving a lot of needless duplication, not to mention trees.

The church bulletin would still exist, of course, but it would be primarily devoted to local church and "in house" community events. My church mailbox would still be there, of course, but it would be filled with "personal" mail — my magazine subscription, greeting cards, notes from other members — not institutional bulk mailings which so often end up in nearby garbage cans.

Perhaps my area Christian schools will take the hint and get together to produce a common newsletter for Christian education. Wouldn't that be an effective promotion for a common cause?

Of course, I don't know yet what we'll do in church Sunday morning before the service starts. Maybe sing some more?

Henry Knoop teaches English and Media Studies at Durham Christian High School in Bowmanville, Ont.

Hart was wrong on REC position

In the October 28 issue of *Calvinist Contact* Hendrik Hart takes you to task for not showing "a certain level of responsibility in being informed" about homosexuality. His own letter, however, contains a serious factual error. He writes, "The Reformed Ecumenical Council decided just this summer that more study is needed before it can be demonstrated that they (the Gereformeerde Kerken) are in error."

To set the record straight, I would like to make your readers aware of the following. In 1980, the REC declared, "In accordance with the traditional Reformed understanding of Scripture and the Confessions the REC states that all homosexual practice is sin" (Acts, p. 106). In 1984 the REC reaffirmed this position.

This past June the REC declared "That on the basis of the materials studied, the REC sees no reasons why it should change the stance it has taken on homosexual practice and on the authority of Scripture

(Nimes, 1980 and Chicago, 1984). Ground: Member churches of the REC as well as the REC Committee on Homophilia have found the argumentation for a different interpretation unconvincing and as not doing justice to the texts in their immediate larger contexts."

Furthermore, a study committee which the REC 1988 appointed has been given the task "to formulate a positive position on the interpretation of Scripture, including hermeneutical questions relating to the use of biblical data in Christian ethics." Its focus is not on homosexuality at all, but it does have to take a close look at the manner in which scripture is interpreted in the GKN reports.

Hendrik Hart's reference to the REC is therefore entirely incorrect.

Jack Vos,
Christian Reformed delegate
and chairperson of the REC
advisory committee.
St. Catharines, Ont.

Pain is universal

After reading the articles on sexual abuse I knew that I should write. I also was a victim of sexual abuse. My purpose is not to write about the pain. The articles in your paper have expressed it very well. My aim is to encourage those who have suffered sexual abuse to continue to hope for and work towards healing. For this purpose I would like to recommend three books and one tape.

They are: *The Open Door* by Jan Franck; *Child Sexual Abuse: Hope for Healing* by Maxine Hancock and Karen Burton Mains; *A Betrayal of Innocence* by David B. Peters. The tape is called "*Hope for The Abused*" by Audrey McDonald.

The books could probably be ordered through your local Christian book store. All are written from a Christian perspective. The tape is available from the Women Alive National Office, Box 911, Barrie, ON L4M 4Y6. If you want, you could phone in your order at (705) 726-3803. I ordered the three books from them as well.

These books and the tape have helped me a great deal, as well as the loving friendships and counselling I have received from others. It is a risk to open up to others. I understand what it is to have a door closed in my face, but don't give up. Keep trying and praying, ask God to lead you to those who can help you, and to himself as well.

I read as well that you plan to

have letters on the subject of homosexuality. As a result of my abuse I have struggled with the fear and feelings of homosexuality. I would like to recommend two books on this subject.

The first is *Counselling the Homosexual* by R. Saia Michawi, and the second, which is small but could be very helpful for those struggling with homosexual feelings or actions, is called, *Homosexuality: An Open Door* by Colin Cook. It shows that victory and healing are possible in Jesus Christ. It helped me a great deal. If the last book isn't available, it can be ordered by writing H.A. Fellowship Services, P.O. Box 77810 Reading, PA 19603.

In closing I would like to say that I have learned pain is universal, whether it is sexual abuse or something else. Victims of abuse suffer a great deal, but so do many others. In Christ, healing is possible. The road may be long but God is faithful. There is no need so great that God cannot meet it.

My prayer is that "God may do immeasurably more than all we ask or imagine, and that we may together learn how wide, long, high and deep the love of Christ is for us." And knowing that, may we become all we were meant to be.

With Christian love and concern by grace,

a child of God

Church

Marian Van Til, page editor

Bishop Chilstrom visits Namibia; told of S.A. troop increases

ONIPA, Namibia (EP) — Bishop Herbert W. Chilstrom, former head of the Evangelical Lutheran Church in America, recently returned from a visit to Namibia where he met with church leaders who told him that the political situation has not changed in recent months despite promises of Namibian independence.

"The general situation in this country does not show any visible change," Bishop Kleopas Dumeni of the Evangelical Lutheran Church in Namibia told Chilstrom.

who headed an ELCA delegation on the trip. Instead, South African occupying troops and artillery are increasing in Northern Namibia. "We were hoping by now to see the South African Defense Forces moving slowly out from this part of Namibia toward the central and southern regions. On the contrary, military vehicles and heavy military equipment are moving in the wrong direction."

The withdrawal of South African troops from Angola is

the first part of an agreement by South Africa, Angola, Cuba, and the United States which is intended to lead toward implementation of the United Nations resolution 435. The resolution provides for independence and free elections in Namibia, which has been under South Africa's apartheid rule since 1920. The resolution was to be complete by November 1.

Bishop Hendrik Frederik of the Evangelical Lutheran Church in Southwest Africa told the ELCA delegation that

he is "pessimistic that South Africa intends to implement [United Nations resolution] 435."

However, Louis Pienaar, South Africa's Administrator-General for Namibia, explained that SADF forces have been increased in northern Namibia because they are battling incursions into the country by rebel SWAPO (Southwest Africa People's Organization) and UNITA forces. Pienaar promised that South Africa "will implement 435 when the Cubans leave

Angola," which could take up to two years.

Chilstrom preached to some 700 worshippers in Engela, saying that the requirement of "justice also applies to the nations of the world." The bishop also assisted in commissioning 17 deacons. He was careful to assure Namibian church leaders that the ELCA will continue its strong support of Namibian Lutherans in their struggle for liberation.

World Home Bible League plans largest fund-raising dinner

SOUTH HOLLAND, III. (EP) — What may be the biggest fund-raising dinner in history will be produced Nov. 29 as supporters of a major not-for-profit organization gather for a satellite event that will unite more than 25,000 people for dinner.

The World Home Bible League's 50th anniversary celebration event signals a widespread return to fund-raising dinners with a cost-effective video-conference twist, according to Michael K. Clifford, president of Victory Communications International, which specializes in satellite videoconferencing.

"As organizations grow bigger and bigger, closed circuit television has become

the most cost-effective way to produce fund-raising banquets, reaching an entire constituency in a single event instead of in one or two years," explains Clifford. "And it's far more exciting for donors; it allows constituents to feel like they actually are a part of a thriving nationwide or even global organization."

The World Home Bible League's event will take place at a total of 60-70 conference sites, and average attendance of 400-700 people per site is projected. Joining with U.S. donors during the 75-minute videoconference will be a special delegation in Manila, and Philippines President Corazon Aquino has been invited to speak. Because of the

time-zone difference, participants in the Philippines will attend a breakfast meeting, rather than a dinner.

The videoconference marks the 50th anniversary of World Home Bible League, an interdenominational organization which provides Bibles in

local languages worldwide. The organization will be celebrating the placement of over 300 million Scriptures in some 90 countries, translated into over 200 languages. The World Home Bible League is currently involved in a project to give a Portuguese New

Testament to each of Brazil's 25 million students.

The celebration will feature Sandi Patti, George Beverly Shea, Dr. D. James Kennedy, Dr. Ted W. Engstrom, and video-telegrams from well-known religious leaders.

Modern study finds charity still depends on widow's mite

WASHINGTON, D.C. (EP) — Christ's parable contrasting a wealthy man giving from abundance with a widow who gave the mite she had still holds true, according to Independent Sector, a Washington-based nonprofit organization which recently conducted a study on private giving to charity.

"Contrary to popular opinion, the well-to-do in America cannot be described as generous," explained Brian O'Connell, Independent Sector's president. "People of means cannot be described as particularly caring. For that primary category of humanity it is the poor and struggling who generally lead the way."

The study found that households with incomes below \$10,000 give away an average of 2.8 per cent of their income, while households with income between \$50,000 and \$100,000 give away only 1.5 per cent.

Nearly half of the total contributions to charity in the U.S. comes from household with incomes below \$30,000, the study found. Religion, health and education are the main categories of giving. Last year over half of those surveyed had made donations to a religious organization, with an average gift of \$715 per household; the average total giving to charity per household was \$790.

Asia's population crosses three billion

SINGAPORE (WEIS) — Seven babies are born every second in Asia and the continent may have just crossed the three billion mark — an occasion causing concern in the world's most crowded corner, reports the Associated Press. China marked the

occasion with a ceremony and speeches urging its citizens to keep practising birth control. In Tokyo, experts gathered to debate the significance of the approaching milestone, effects on the family and the problem of feeding all those people.



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Calvinist Contact is pleased to offer you the opportunity to extend Christmas Wishes in our special Christmas Issue, December 2. (Published early to insure readers across the country receive it on time.)

As well as reaching our regular subscribers, thousands of additional copies will be sent to the Christian Reformed Churches in Canada.

The cost of placing this ad is \$20. *Calvinist Contact* should receive your greeting and cheque before Nov. 23.

Mail to:

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Sample:

Van Der: We wish all our family and friends a blessed Christmas and God's peace in the New Year.
Jane, Tom, Sally and Peter Van Der.

Kopie's circle

Ron Acaster
Crisp, wintry air always had a rise-early effect on Kopie and his family, especially if that day were Sunday. Off to church they'd go.

The sermon was relaxing and had a restoring quality. Afterwards, the congregation would shuffle out to the Great Fellowship Hall and form themselves into circles which, at a glance, resembled the Battle of the Little Bighorn.

Kopie would occupy one circle, talking with people he knew. His wife would be in a circle talking with others she knew. The teenagers talked with their friends. Although treated with kindness, any new members found it difficult to penetrate these circles.

Kopie's circle was too busy discussing events on the council agenda to notice Mr. and Mrs. Newcomer. His wife, too, was too busy in her circle discussing important issues to notice the Newcomers standing hesitantly and alone in a corner. The teenaged circle was lost in the cacophony of boisterous conversation and was much too busy to notice the Newcomer teenagers, who themselves were timidly browsing through the contents of the church's literature display.

This routine repeated itself week after week. Not long later, the pastor announced that the new family had decided to worship elsewhere. He hoped God would bless them in their new church.

After the service someone was overheard asking, "Who was that new family, anyway?"

"I'm not sure," answered another member, "but they could have at least introduced themselves to us in the Great Fellowship Hall, instead of rushing off every Sunday right after the service."

Ron Acaster lives in Fenwick, Ont.

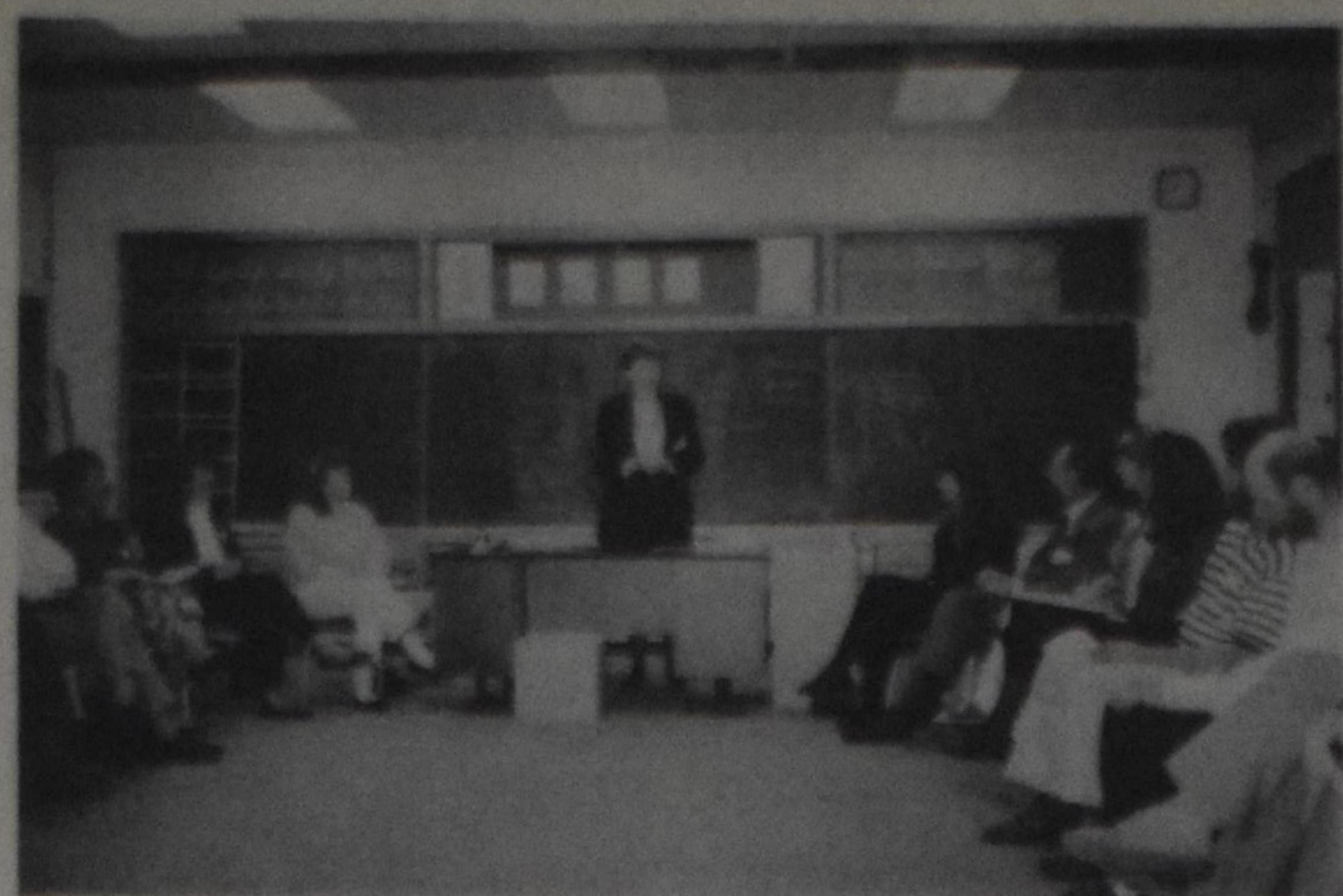


Photo: AODC
Jean Giles leads a workshop on active listening at the 29th annual meeting of the Christian Reformed Church's All Ontario Diaconal Conference.

Diaconal ministry growing

BRAMPTON, Ont. (AODC) — Every October for 29 years the All Ontario Diaconal Conference (AODC) has hosted a conference for deacons. Who attends? A newly-installed deacon from Kentville, N.S.; a deacon with 21 years of experience; a person who has served as an elder most of his life and is a first-time deacon at age 70; 400 people in all.

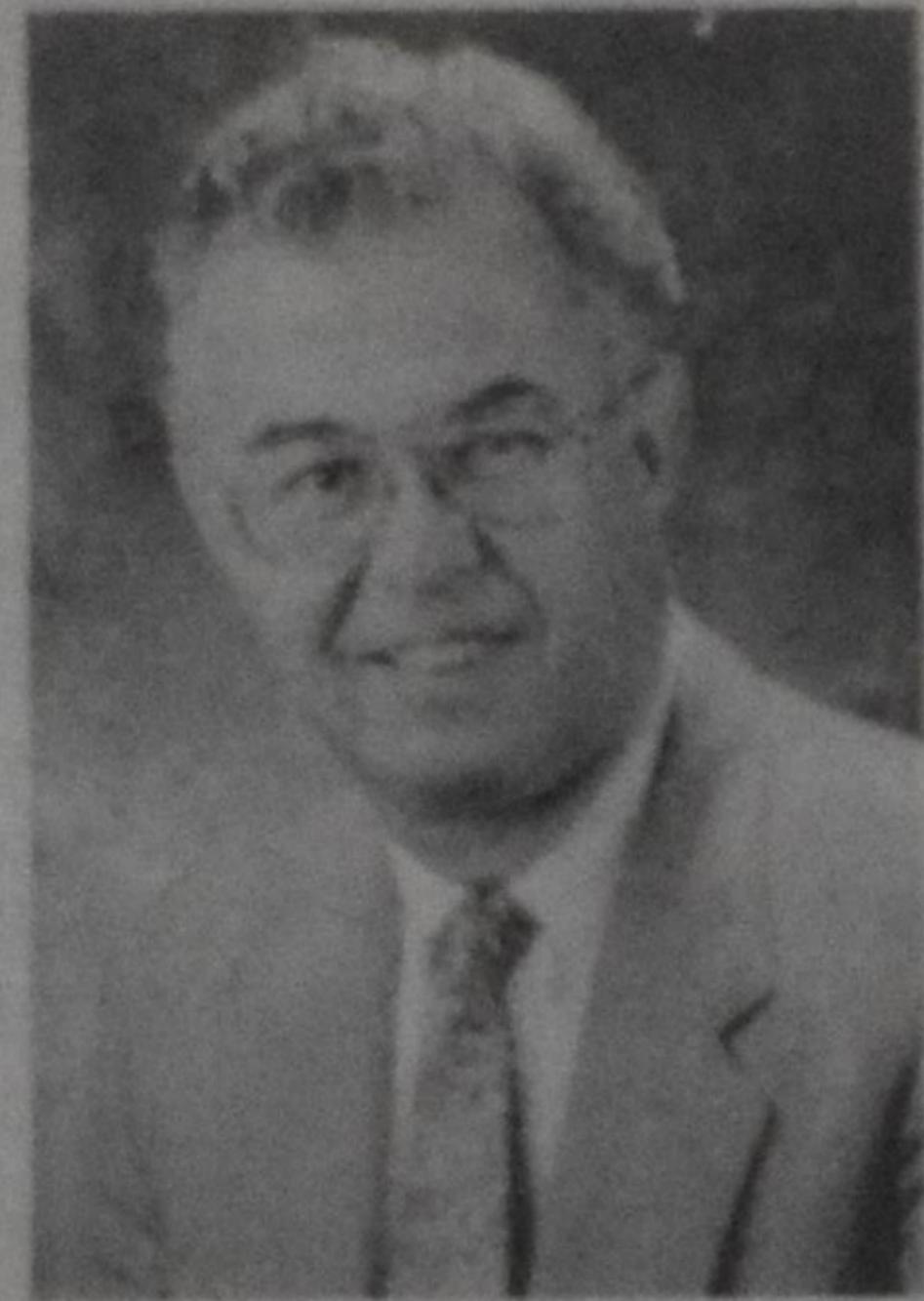
They concentrated on their mission: promoting stewardship in their congregations, active listening, visiting the elderly, "encouraging with words," understanding the poor, knowing their community's resources, their own spiritual resources and the Bible teachings on the diaconal office.

The group also approved new projects for fundraising and voted to make part-time Executive Secretary Ben Vandezande's position a full-time one. Vandezande's time is needed to train and work with deacons in the 135 Christian Reformed Churches in Eastern Canada.

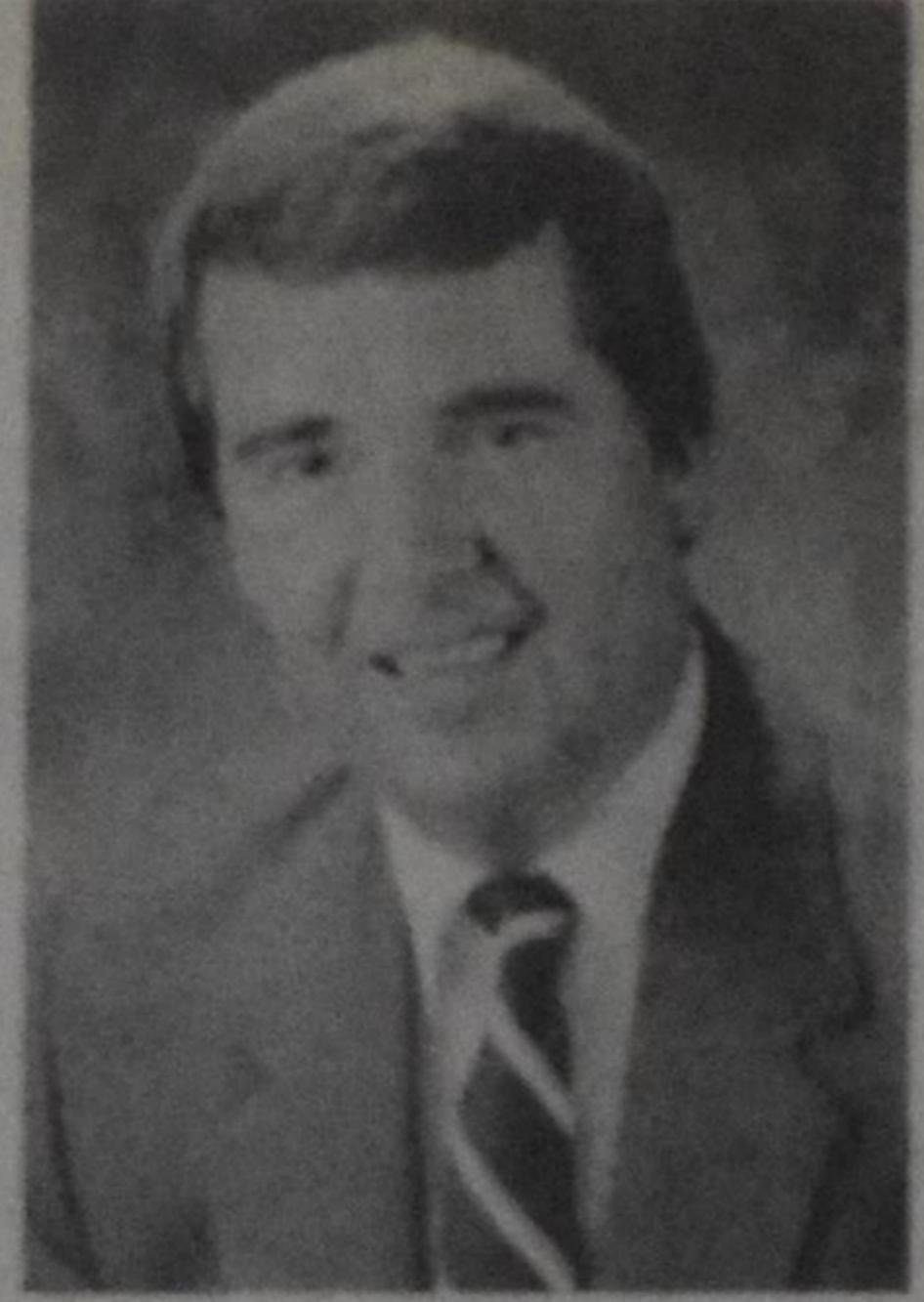
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Number of Japanese missionaries more than doubled over last decade

PASADENA, Calif. (WEIS)

— In the last decade, the number of missionaries sent out by Japan has more than doubled from 130 to 291. At the same time, according to a report by Minoru Okuyama in *Japan Update*, the number of sending agencies grew from 48 to 63 and the number of countries of service, from 24 to 36.

Okuyama, general secretary of the Japan Antioch Mission, says, "After World War II, the impoverished Japanese church — especially evangelicals —

struggled to gain some degree of economic self-reliance. The prospect of undertaking mission to the outside world seemed little more than a dream."

In many ways, Japanese missionary endeavor remains in the embryonic stage. Despite the problems, God continues to raise up many to serve overseas, and their number is increasing.

Seventy per cent of them are doing cross-cultural evangelism. Of course, the majority (172) serve in Asia,

followed by Europe and North America (60), Latin America (39), and Africa (four).

These evangelical missionaries are almost totally supported by Japanese Christians. It is estimated that over the past 10 years the Japanese churches have given over \$4-million per year for foreign missions. "We can certainly expect to see mission income increase in the coming years," says Okuyama.

Evangelical financial accountability group loses members

OAKTON, Va. (EP) — The Evangelical Council for Financial Accountability (ECFA) recently expelled two organizations for failure to comply with ECFA standards.

Calvary Temple Church in Fort Wayne, Indiana, lost its ECFA membership for failure to follow the organization's standards regarding makeup of governing boards.

Christian Aid Mission, based in Charlottesville, Virginia, was dropped for violations of four of the ECFA's seven standards. Violations were in the areas of board structure, fund-raising practices, and ethical integrity.

ECFA won't allow member organizations to be controlled strictly by family members,

but insists that power be spread further. According to ECFA's executive director, Arthur Borden, Christian Aid Mission is controlled by a smaller group within its board that includes only the president, his wife, and one other staff member.

Christian Aid Mission had applied for reinstatement in ECFA, but that request was denied.

ECFA, a watchdog

organization for evangelical agencies, has gained increased visibility since scandals rocked national television ministries. Membership in ECFA is considered a sort of "Good Housekeeping Seal of Approval" for a non-profit organization. Over 75 organizations have joined ECFA during 1988, and membership currently stands at about 500.

Great need for Bible translators

PASADENA, Calif. (WEIS)

— Out of a total of 370 major languages in India (i.e. those languages which have more than 5,000 speakers each), only 160 have either the Bible (39

languages), or New Testament (31 languages) or Gospel portion (90 languages) translated in them, leaving about 210 major language groups without the privilege of having God's written Word. In all there are 1,652 different mother tongues in India, which means there are totally about 1942 language groups without God's written Word.

Portions of the Bible are being translated into the Lambada, Koya, Dhurwa, Bison Horn Madiya, Korku, Garasia and Garhwali languages. The Word of God is vital for evangelism and for building up of believers. Says Dr. Immanuel Christian, director of the Indian Institute of Cross Cultural Communication and in charge of many translation projects, "The need of the hour is for more missionaries who are committed to translating the Bible so that others may know who God is."

*It's time
to think
about
Christmas
ads!!*

Politics

Left, Right, Centre?

David T. Koyzis

It sometimes seems to me that our ordinary speech is littered with words we would be better off without. This is especially true in the realm of political discourse. How often, for example, do we hear or use the words "left," "right," and "centre" to describe some person, party or ideology — usually one of which we do not approve? Such words may, of course, have a certain limited usefulness insofar as they provide handy labels allowing us to grasp complex realities in a simple way. When we hear Brian Mulroney described as a right-winger, John Turner as a centrist, and Ed Broadbent as a left-winger, we know immediately what is meant. Or do we?

Lest we think that left, right and centre have unequivocal meanings, we ought to recall that this categorization originated barely two centuries ago in the seating of the French National Assembly during the years immediately following the Revolution. Monarchists sat to the Speaker's right while republicans sat to his left in the chamber. As parliamentary democracy has expanded throughout the Western world, the criteria of what makes a party rightist and what leftist have changed considerably. Monarchical versus republican government is no longer a live issue for us. Other matters have come to occupy and determine the meaning of the ideological "spectrum" in our day.

How useful, then, can such categories be when they

obscure the considerable differences existing between parties which have otherwise been labelled identically? To illustrate the absurdities to which they can lead us, both Margaret Thatcher and Adolf Hitler have been called right-wingers. So have Jerry Falwell, Michael Novak, Aleksandr Solzhenitsyn and the Ku Klux Klan. What does such a designation tell us about these people? Again, both Francois Mitterand and Josef Stalin have been called left-wingers, as have Stanley Knowles, Bob Rae, Jesse Jackson, and the anarchists. And the centre is so utterly nebulous as to nearly defy definition altogether. So why do we persist in using such labels?

Aside from their rather obvious imprecision, I would

Some thoughts on the use of political labels

further suggest that our use of them impedes the communication process, however handy they may seem in ordinary conversation. It is easy to dismiss an opponent simply on the grounds that he or she is a rightist or a leftist. Since Hitler was on the right, then all rightists are at least potentially guilty of the Holocaust by association. Since Stalin was on the left, all leftists must therefore share his guilt for the purges and the Gulag. If we can immediately pin a name on our opponents, then we do not have to listen any further to what they might have to say.

Christians do it too

Not only do Christians also engage in this kind of rhetoric, but we *Reformed* Christians seem to be especially vulnerable. With our heightened sense of the antithesis between belief and unbelief, we are more aware than many of our fellow believers that our faith is all-encompassing and excludes adherence to secular ideologies. Roots in the thought of Groen and Kuyper have made us rightly suspicious of the French Revolution and

the ideologies which it spawned. This makes us rather sceptical of, for example, liberation theology, which attempts to combine Christian faith and Marxist social analysis. We are possibly less suspicious of liberal capitalism, despite the fact that the latter, with its individualistic autonomous view of humankind, is also a revolutionary ideology.

I am not suggesting that we can completely purge all labels from our speech. Nor ought we to do so. Some labels we rightly treasure — and claim for ourselves. Who among us would not wear the label "Christian" on our hearts as a badge of honour? Similarly, Marxists and capitalists parade their identities with some pride, and so profess their faith in

their respective gods. Yet we ought not to use labels, particularly ones as vacuous as left, right and centre, as an excuse for cutting off dialogue and closing our ears to whatever insights our opponents may have to offer.

Let us not forget that sin may blind even the Christian to significant truths about God's world and that even the unbeliever may possess more clarity than we in certain areas due to the conserving grace of God in his creation. Within the Christian community, let us be careful not to use such labels to discredit those who might honestly disagree with us on specific issues.

David T. Koyzis is an assistant professor of political science at Redeemer College, Ancaster, Ont.

The Committee of Concerned Members (Classis Niagara Chapter)

invites you to study with us at our next meeting, to be held in the

**Bethany Christian Reformed Church,
Fenwick, at 8 p.m.
on November 25, 1988.**

Our topic will deal with total depravity and will be taught by Mr. Mark Zylstra.

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Features

Up to bat



The flying fox (in the genus *Pteropus*), is the largest of bats, with a wing spread of almost six feet.

John McGowan

"Bat." That word may conjure up baseball and a season when certain highly-paid athletes aspire to batting in the World Series. Nature's bats, however, confound the experts with much more amazing abilities.

The temperature is just above freezing. Mating has taken place. Rock crevices, disused mine sites or abandoned railway tunnels are sought out. There, the little brown bat, common across Canada, hangs upside down in a state of torpor through winter.

At a body temperature of one degree, the heartbeat slows to five-a-minute. Normal respiration of eight breaths-a-second becomes eight-a-minute. The bat is now using only a hundredth of the oxygen required when fully active. Meanwhile, mothers are preparing to produce their young around the middle of June.

A forbidding appearance and an unsavoury reputation tend to mask the unique qualities of the bat. It is the only true, flying mammal. With leaf-thin membranes stretching from fingers and forearms to their legs, they have astounding agility. They can out-maneuvre any bird. Right-angle turns in little more than their own length, and somersaults and corkscrew dives to scoop insects from the surfaces of ponds are performed with ease.

Top of the bats' table of achievements must be taken by its employment of echolocation. By emitting sounds and picking up the echo bats are able to "see" objects and judge distances.

It wasn't until the late 1930s that Harvard biophysicist Donald Griffin carried out some interesting experiments.

He found that bats emit birdlike noises of at least 100,000 vibrations per second. Sealing the bats' eyes had no effect on their ability to navigate safely. But when their ears were plugged they collided with obstacles.

In a move away from traditional glass-case exhibits, Toronto's Royal Ontario Museum has come up with an informative, high-tech re-

most spectacular. Using light and shadow it simulates the bats' evening exodus from their caves. Strobe lights flashing across the wall casting bat shadows moving at incredible speeds become almost unnerving. The illusion of speed and motion is completed on a soundtrack, recorded on location, of swarms of bats leaving their roosts at night.

In all areas except polar regions, the night belongs to *chiroptera* (hand-wing). Bats range in size from the metre-and-a-half wingspan of the Bismarck flying fox of Papua, New Guinea, to tiny, bumblebee sized bats found in West Africa and Thailand. Some bats fly so high and so fast they can be mistaken for swifts. The Mexican free-tailed bat has been clocked at 65 km.h.

Undeserved reputation

No bat is likely to win a beauty contest. There are no songs in their praise. Novelist D.H. Lawrence wrote about bats, "hanging upside down like rows of disgusting old rags." In fact, bats have accumulated a terrible reputation, much of it brought about by ignorance and fear. A whole catalogue of widely held beliefs about bats are simply not true.

Bats are not blind. Their activity, mostly feeding, takes place at night; they sleep during the day. All bats have eyes and some can see as well as humans.

Horror movies to the contrary, bats do not suck human blood. The vampire bat restricts itself to large domestic animals such as cows and goats. This bat, found only in Mexico and South and Central America, was discovered well after the legend of Count Dracula first appeared.

Neither do they get caught in your hair. In a British test in which four bats of different species were thrust into the hair of three brave, female volunteers, the bats scrambled free and flew off indignantly.



Photo: Nita Leen
Bats roost by day — hanging upside down in trees, caves or buildings — and feed at night.

Bats are modest reproducers. On average, they bear one young annually. At the same time they quite often live for 30 years. While bats are often looked upon as symbols of evil in the West, in the Far East they signify health, happiness and longevity.

As superb insect hunters they add an important element to the balance of nature. Wings beating at up to 18 times-a-second, hearts pounding 1300 times-a-minute, the bat swoops through the night air grabbing vast quantities of insects in needle-sharp teeth. A small brown bat can consume 4,000 mosquitoes in a night. On average, bats eat between one-half and one-third of their body weight in bugs.

Bats obviously deserve a better press than they have received to this point in time. The National Capital Commission has organized a series of twilight "bat walks" in Ottawa and Hull parks. Bats

tagged with luminous disks are released into the night sky to wheel and swoop after invisible prey. Watchers can also hear their high-pitched shrieks through special bat detectors.

Those in charge are heartened when children ask after the demonstration if they can take a bat home as a pet.

Throughout the world there are 950 known types of bats. They account for one-quarter of all mammal species.

In Maastricht, the Netherlands, a city founded in 50 BC, thousands of bats winter in caves brought about by the mining of marl, a kind of sandstone used for building from pre-Roman times to the present.

There's even a "maternity room" where the young are born in a pleasant year-round temperature of 10 degrees celcius. This surely is a small but well-deserved benefit for this misunderstood but highly intelligent creature.

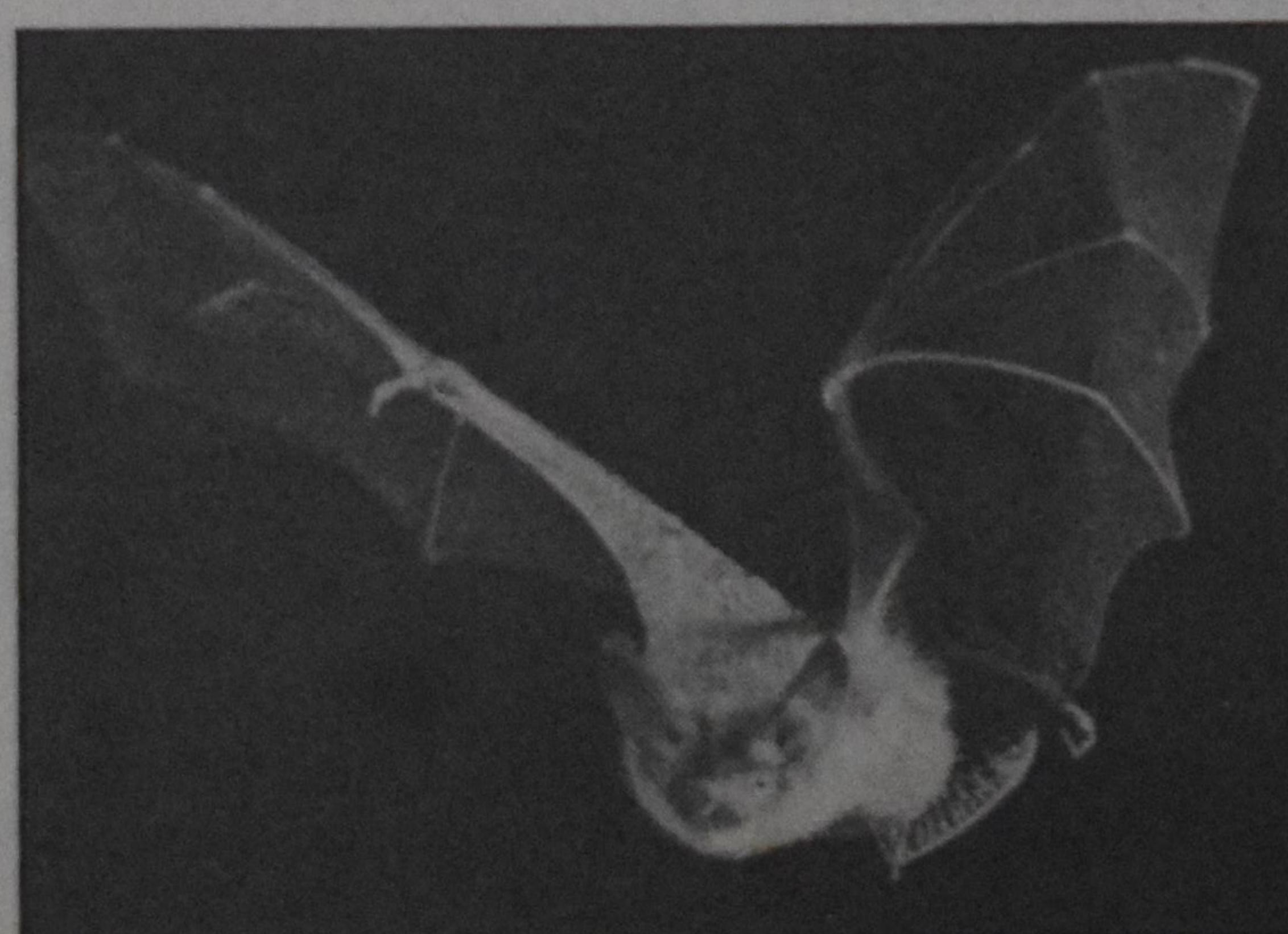


Photo: C.C. files
Bats are expert flyers who help keep the insect population in check. Bats never fly at people, contrary to popular myth.

The illumin

A sonnet of aspiration

I hunger and thirst to d
But not to conform to a
Nor to please a tyrant o
But out of a heart illum
Invading the blacknes
A heart God renews, th
In its beat of love, and sh
Its sustenance, and shi
Yet not to be seen, or fo
Would I act, but from
That's being renewed i
With Whom I'd grow ri
As spirit expands, righ
'Til justice rolls down i

Public confession as deterrent

Reinder J. Klein

It is a fundamental tenet of the Christian faith that sins must be confessed before they can be forgiven. They must be remembered and acknowledged as violations of God's will, violations for which we are truly sorry. Christ died in payment for our sins and his free salvation follows our sincere repentance. Confession of sins is, therefore, a deeply personal matter, something that is first of all strictly between an individual believer and his or her Lord.

Throughout church history confession has been respected as a private matter. Central in the Roman church, for example, was and still is the confessional in which the confessor could remain anonymous.

The Reformation was a reaction, at least in part, to the terrible abuses that had distorted the purpose and function of confession. In consequence, Protestant churches did away with both the confessional and the priestly intercessor who alone heard confession and determined the severity of subsequent penalties.

Yet today, in some Reformed congregations, certain sinners are again expected to pay for a specific transgression, the painful price being the excruciating shame of confessing the sin in public before the entire congregation. And the intent of this confession is not so much to restore or absolve the sinner as it is to send a strong, inferential message to the congregation. It is, in effect, the use of public confession as deterrent.

"Voluntary" confession

As it happens, the penalty is usually exacted of young

couples within one of whom the evidence of sin is growing ever more irrefutable. Pregnancy shows, and when it occurs before a couple is married, a full confession in public is sometimes required before permission to be married in church can be granted. Oddly enough, such a confession is considered to be voluntary.

The church, so the argument goes, must not be seen to condone immoral conduct by quietly marrying those who "prematurely partake of the privileges of marriage." The church, in other words, has a public image to uphold, hence it must be seen to marry only those who are either sexually pure or publicly penitent.

There is a serious risk involved in communicating by way of inference. It is the risk of not being clearly understood. To be sure, a church council's insistence on a public confession of guilt following premarital intercourse does convey a deep concern about one widespread societal problem, but it sends other, less desirable messages as well.

For example, requiring a public confession exclusively for this one particular

transgression appears to give it a special status. It is clearly made the worst of sins, ahead even of wife and child abuse, murder, and the pervasive idolatry we call materialism.

The requirement also suggests that the church singles out for particular censure only those on whom it has a special hold: those who want to be married in church. No other non-sacramental service being required, no one else can be, and will be, expected to go public with real or perceived failings.

One might easily infer that the church is a stern and terribly harsh community. After all, any couple not prepared to accept being so cruelly singled out if left with the unpalatable alternatives of marrying before a secular Justice of the Peace or of simply continuing to "live in sin."

Chastity ultimate

Another conclusion one might reach is that chastity is more important than fidelity, adultery never publicly being confessed. And on and on it goes. There is even the mute suggestion that the practice is biblical, the Church considering itself a staunch

upholder of scriptural verities and injunctions.

The Bible, however, speaks clearly of compassion, of bearing one another's burden, of not casting stones. It nowhere requires us to add to the anguish of persons whose error will cause them much embarrassment anyway. Surely we as church can see church weddings as blessing these marriages without also believing that they condone every aspect of the courtships that preceded them.

There is much cause for rejoicing when a couple asks permission to be married in

church. Having already made a commitment to each other, they are expressing a wish to do it in public before God and his people. That is a good confession. And if the woman has already conceived, the clear intent is to keep the fetus that is and care for the baby that is to come. That intention is well-worth celebrating, in private devotion and in large-spirited attendance at the wedding.

See you there!

Reinder J. Klein is a regular contributor to Calvinist Contact. He lives in Vancouver, B.C.

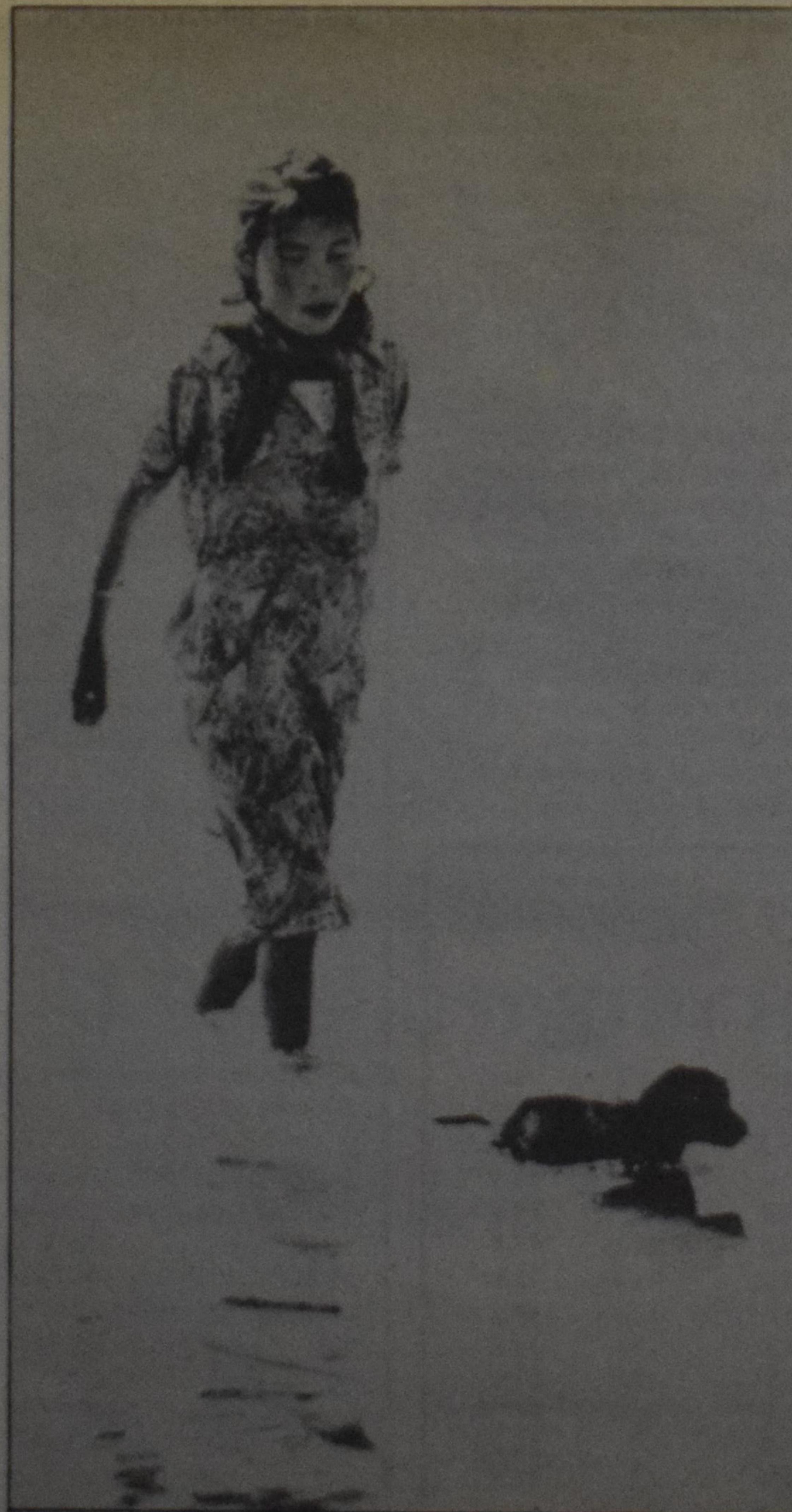


Photo: Call them Canadians/NFB

Shadows

*who are these shadows
around me
this mist choked water
without reflections
crushing this boat with mystery
my world is a mirror
and i see ignorance
which shore is the closer
the oars dip like spoons
the air alive with silence
droplets scream*

*the world is in limbo
my fear is in motion
where does this heartbreak lead
there are no corners

somewhere ahead the raven lures
calling like a spear through the fog
across the water
my thoughts wander
probing*

*no new dimension
reality bears a cross
oh cluttered sky
you filter my emotions
you taste of sweat
the limit
a tranquil confusion*

*toward the night
i drift
taunted by failures
hindered by prospects
my oars become shadows
they whisper in my hands
i dream of sleep*

*somewhere ahead
a dim light tells of home
it beckons like a ghost
floating softly through the chill
i feel the presence*

*my resolve i ponder
the promises i question
my boat is my tool
the light my goal
but who are these shadows*

*Ken Van Ommen,
Sarnia, Ont.*

d heart

*that is right,
abstract law,
power raw,
d by light
soul's dark night;
without a flaw
Light shall draw
with all its might,
Earth's reward
h of my being
age of Truth,
and more in accord,
ness seeing,
ancient youth.*

Bill Steele

Feature

Causes of suicide are more complex than ways of helping

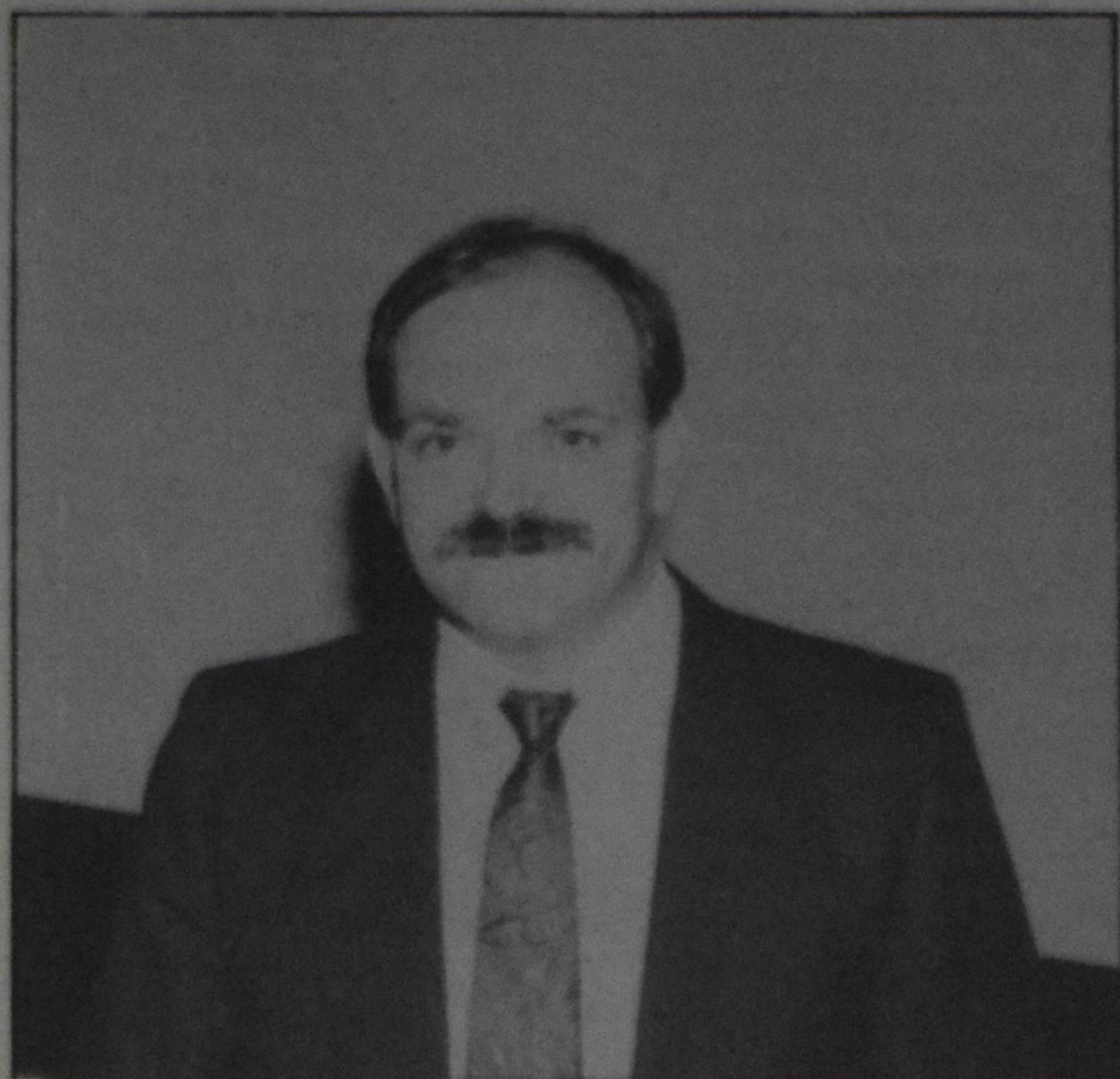


Photo: Bert Witvoet

Dr. Antoon Leenaars spoke at Brock University

Bert Witvoet

ST. CATHARINES, Ont. — Suicide has tripled in North America since the 1950s, says Dr. Antoon Leenaars, a Windsor psychiatrist speaking at Brock University in October. There is something wrong in our society that needs to be looked at, according to him. "If we add other self-destructive behaviours (not taking medication, anorexia, alcoholism) the picture looks even grimmer."

Leenaars calls suicide a hazard of being male. Statistics show that the rate of suicide is three times higher among males than it is among females in Canada, with the highest number among young adult males. The highest national rates occur among natives in the Yukon and the Northwestern Territories — 65 and 47.5 males per 100,000 as compared to 19.1 males per 100,000 in Ontario, for example. The lowest rates occur in Newfoundland. (See chart this page)

All suffer unbearable pain

Not all suicidal persons are depressed and not all depressed persons are suicidal, says Leenaars. "However,

depression does distinguish many suicidal from many non-suicidal persons," he adds. What most suicidal people seem to have in common is that they are afflicted with what to them is unbearable pain. Death is more inviting to them than life.

Leenaars sees a strong connection between suicidal persons and learning disabilities. In a study, 50 per cent of suicidal youngsters had learning disabilities. There even appears to be a higher rate among "right-brain" disabled than among "left-brain" disabled. People with right-brain disorders have a difficult time handling non-verbal and visual information.

"That doesn't mean people

with right-brain learning disabilities are going to kill themselves," says Leenaars. "But if you put that in the hopper with family problems, maybe a death in the family ... a constant history of stress-failure problems, it adds to the equation."

No one main cause

Leenaars warns that there is no simple one kind of thing that causes suicide. People are too complex for that. Contributing factors are learning disabilities, physical disabilities, sexual abuse, rejection by parents, insufficient separation from parents, alcoholism in the family, recent family reorganizations like moves, unemployment, school problems and other painful or stressful experiences.

Spring time, ironically, is the time when most suicides take place, says Leenaars. It's not around Christmas and New Year, as most people seem to think.

The copy-cat effect is not to be minimized either when studying the causes of suicide, he says. When suicide is sensationalized by the media, there tends to be an increase. He mentioned that the Toronto media sat down with the police and psychologists one time to discuss this matter. The media agreed not to publish subway suicides anymore. Since then, subway suicides have decreased.

Take all clues seriously

Not everyone who makes the attempt wants to succeed. The rate of attempts compared to completions is 8 to 1 in general. However, among teenagers the rate is said to be 50 to 1, or even 100 to 1. Still, parents and teachers should take the attempts seriously, says Leenaars. Attempts may be successful against the person's

wish; and, in any case, the attempt shows that the person is unhappy and needs help.

Leenaars wants people to recognize the clues given by a person contemplating suicide. About 80 per cent of suicidal persons give clues, which are in effect advance warnings. Unfortunately, more often than not these are not responded to. Among the clues Leenaars lists: 1. previous attempts; 2. verbal statements; 3. cognitive clues (people using words like "always," "forever," in statements like "No one ever loves me."); 4. emotional clues (anger, regression, depression); 5. sudden behavioural changes (sudden failure, giving away possessions); 6. life-threatening behaviour (playing with gun, car recklessness, drugs); 7. suicide notes.

Leenaars has collected hundreds of suicide notes from people who completed their attempt. The most chilling one

was the one which directed the next of kin to dispose of his possessions, to return the library books (money from the cancellation of his courses at school could be used to pay the fines). The note ended with the words: "You'll find me in the garage."

How to respond

What to do when clues come your way? Again Leenaars has a list of suggestions: 1. Believe it. 2. Check it out with others, perhaps with the person. 3. Don't panic. 4. Listen and take time, don't make false promises; don't allow yourself to be sworn to secrecy. 5. Show that you care. 6. Get help. Do something.

Again he had anecdotes to tell of people who took the clues seriously and acted. Because they acted, the suicidal persons they were in contact with, live today.

To test your knowledge

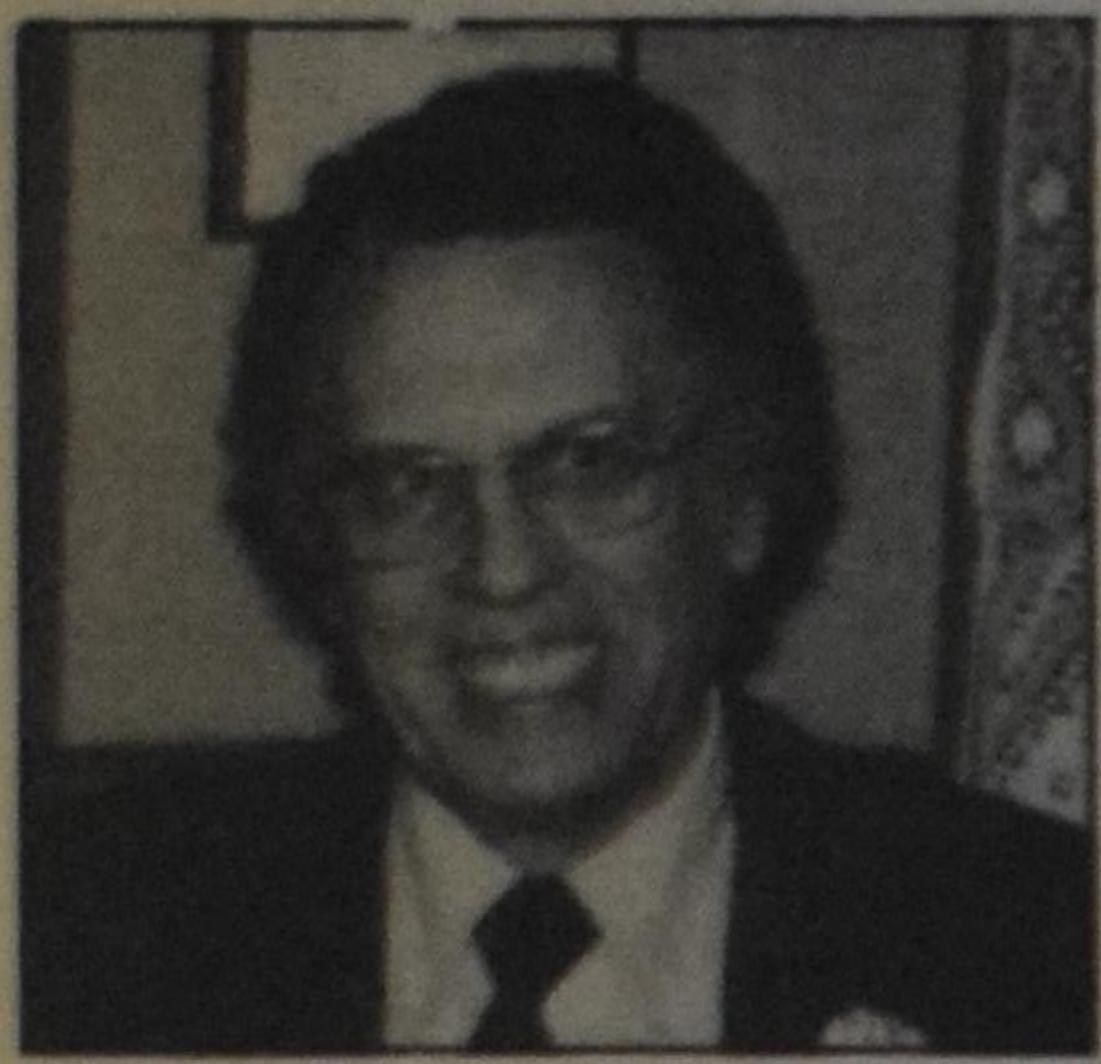
Please indicate which of these statements are TRUE or FALSE.

1. Suicidal people are fully intent on dying.
2. People who talk about suicide don't commit suicide.
3. Studies of hundreds of genuine suicide notes indicate that although the suicidal person is extremely unhappy, he is not necessarily mentally ill.
4. Suicide is inherited.
5. Once a person is suicidal, he is suicidal forever.
6. Improvement following a suicidal crisis means that the suicidal risk is over.
7. Suicide happens without warning.
8. Most suicides occur within about three months following the beginning of "improvement," when the individual has the energy to put his morbid thoughts and feelings into effect.
9. Suicide does not run in families. It is an individual pattern.
10. Of any ten persons who kill themselves, eight have given definite warnings of their suicidal intentions.
11. All suicidal individuals are mentally ill, and suicide always is the act of a psychotic person.
12. Individuals who wish to kill themselves are suicidal only for a limited period of time.
13. Studies reveal that the suicidal person gives many clues and warnings regarding his suicidal intentions.
14. Most suicidal people are undecided about living or dying, and they "gamble with death," leaving it to others to save them. Almost no one commits suicide without letting others know how he is feeling.
15. Suicide is neither the rich man's disease nor the poor man's curse. Suicide is very "democratic" and is represented proportionately among all levels of society.

See answers on page 15.

Death from suicide for provinces by sex

| | Male | | Female | | Total | |
|--------------------------|------|------|--------|------|-------|------|
| | no. | rate | no. | rate | no. | rate |
| Newfoundland | 17 | 5.9 | 6 | 2.1 | 23 | 4.0 |
| Prince Edward Island | 10 | 15.9 | 4 | 6.3 | 14 | 11.1 |
| Nova Scotia | 78 | 18.1 | 16 | 3.6 | 94 | 10.9 |
| New Brunswick | 79 | 22.5 | 17 | 4.7 | 96 | 13.6 |
| Quebec | 885 | 27.7 | 263 | 8.0 | 1148 | 17.9 |
| Ontario | 854 | 19.1 | 276 | 6.0 | 1130 | 12.6 |
| Manitoba | 120 | 22.9 | 33 | 6.1 | 153 | 14.5 |
| Saskatchewan | 107 | 21.2 | 31 | 6.1 | 138 | 13.7 |
| Alberta | 342 | 28.7 | 82 | 7.0 | 424 | 17.9 |
| British Columbia | 337 | 23.6 | 88 | 6.1 | 425 | 14.9 |
| Yukon | 8 | 65.0 | 2 | 17.9 | 10 | 41.5 |
| Northwest Territories | 13 | 47.5 | 2 | 8.1 | 15 | 27.8 |
| Total for Canada | 2850 | 22.8 | 820 | 6.4 | 3670 | 14.5 |
| (1. Rate is per 100,000) | | | | | | |



In and around the workplace

Ed Vanderkloet

who observes the labour scene with eyes that are not blurred by right- or left-wing ideologies.

Most of us agree that industrial conflict is an ugly thing and that we should try to eliminate strikes. But that is not as easy as it sounds. In fact, it is next to impossible. I will devote this and the next column to the topic in an attempt to shed some light on the difficulties involved.

In medieval England (like in much of the rest of Europe) trial by battle was the

Needed in Canada: *Perestroika* in labour law

commonly accepted means to determine guilt and settle disputes. The victor of the duel was deemed to be morally, as well as legally, in the right.

This barbaric dispute-settlement mechanism (if one might call it that) gradually disappeared from society as the growing influence of Christianity convinced people of the need for doing public justice. Over the centuries, the rights of citizens were established, as were the limits on the power of rulers. A court system evolved in which justice was meted out by impartial judges and juries. The rule of law (i.e., the law makes no distinction between prince or pauper) became a

distinguishing feature of Western civilization. Sad examples of rules that were bent or broken do not nullify the high principle that before the law we are all equal.

Strangely enough, this principle has seldom been seriously applied to labour contract negotiations. For all intents and purposes, trial by battle is still the method by which labour disputes are "resolved." A collective agreement is little more than a cease-fire document; the moment its term expires, the hostilities resume. A strike or lockout is, in effect, a declaration of war. While in any other unsolvable dispute we have recourse to an

impartial judge or umpire, the parties to a labour dispute have to slug it out on a picket line where ultimately the strongest wins. Most amazingly, a lot of unions and employers like it that way, which is probably the reason why compulsory arbitration is not used more often in Canada.

We badly need a restructuration (*perestroika*) of the way we settle our labour disputes.

Ed Vanderkloet is executive secretary of the Christian Labour Association of Canada.

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DeWolff's Imports
Palm's Red & White
The Dutch Store
Stratford Packers Delicatessen
Hesselsink's
Koopman's Dutch Imports
Van Ryn's Gift Shop
Norwich Delicatessen
Mike's Delicatessen
Pop Shop
Kitchener Waterloo Dutch Shop
Schneiders Deli
Shanks' Meat Market
Christiana's Delicatessen

Lindsay
Peterborough
Barrie
Bradford
New Market
Alliston
Springdale
Ingersoll
St. Thomas
Norwich
Woodstock
Sarnia
Kitchener
Essex
Essex
Aylmer

CENTRAL ONTARIO

Simon De Groot Meat & Deli
Holland Store
Niemeier's Deli
Edit Deli
Stratford Deli
Klein-Horsman Delicatessen
Dick's Food
Dutch Toko
Taste of Europe
Holland Shop
Moika Min-A-Mart
(Holland Christian Homes)
The Dutch Mill
Old Country Deli
Dyck's Deli
Ed's Deli
Dutch Shop
Dutch Toko
The Dutch Shop
Brown Barrel Deli & Gifts
Link's Deli
Wierger
Delicia
Dutch Shop
IGA
IGA
IGA
Foodland
Westside Deli
Hooper's Meat
Andy's Meat
John Deli
Avondale #74
Ridderhoff
Hamakers Dutch Imports Inc.
Stamford Delicatessen
Stamford Delicatessen
M.B. Foods Ltd.
Dutch Toko
DeWitt Quality Meat & Deli

Toronto
London
Sheddron
Clinton
Stratford
Drayton
Ingersoll
St. Thomas
Norwich
Woodstock
Sarnia
Kitchener
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Cayuga
Hagersville
Smithville
Port Colborne
Cayuga
Cayuga
Welland
Fenwick
Fenwick
St. Catharines
St. Catharines
Niagara Falls
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Mississauga

EASTERN ONTARIO

East End Meat
South Mill
Whitby Bakery
Teerings's Deli
Dykstra's Deli
Cobourg Meat Market
Brighton Deli
Keene General Store
Heidi's Deli
Golden Rooster Deli
Trenton Spec Deli
County Deli
Down Town Deli
Down Groceries Importers
Holland Shop
Wooden Shoe
Boers Delicatessen

Whitby
Whitby
Whitby
Oshawa
Bowmanville
Cobourg
Brighton
Keene
Kingston
Kingston
Trenton
Trenton
Bathurst
Muskoka
Renfrew
Brockville

NOVA SCOTIA

Bunsmaster
Co-op
Dutch Canadian Shop
Ryan's I.G.A.

Sydney
St. Peter's
New Minas
Truro

NEW BRUNSWICK

Holland Food Imports

Fredericton

P.E.I.

Tony's Deli

Charlottetown

MANITOBA

Dutch Meat Market
Bake Oven

Winnipeg
Winnipeg

ALBERTA

Dutch Cash & Carry
Elmwood Meats
Wooden Shoe
Dutch Import

Calgary
Edmonton
Lethbridge
Rocky Mountain House,
Alberta

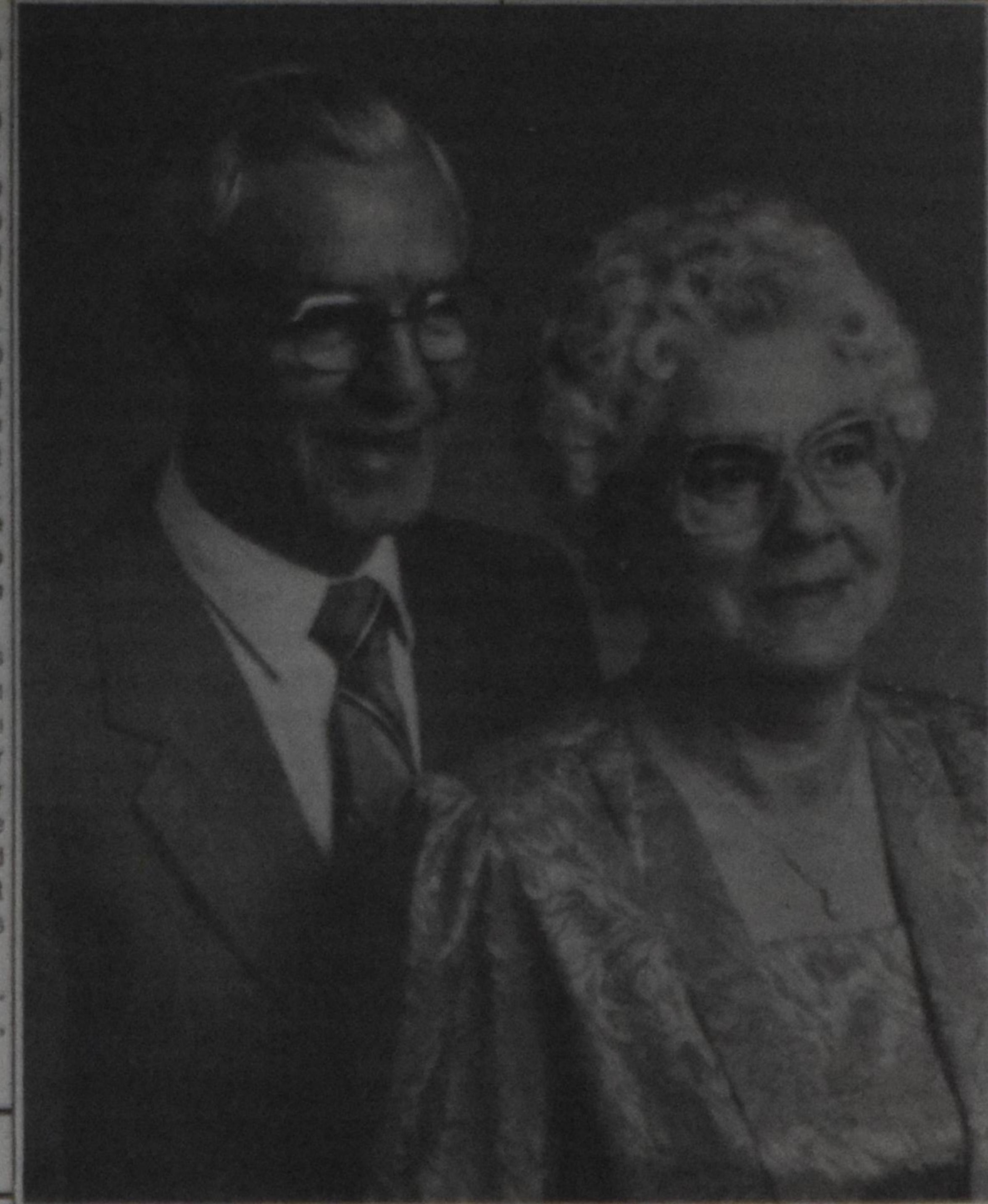
BRITISH COLUMBIA

Duster's Deli
Hollandia Deli
Palay's Deli
Karl's Meats
Maple Ridge Butcher
Supervalu
Deli Hut
Funk's Shop Easy
Valley Maid Bakery
Anita's Deli
Ed's Deli
Steering's Deli
Don Logan's Village Meats

Richmond
Surrey
White Rock
Abbotsford
Maple Ridge
New Westminster
Abbotsford
Abbotsford
Abbotsford
Chilliwack
Chilliwack
Aldergrove
Port Coquitlam

Classified

| Classified Rates | Anniversaries | Anniversaries | Anniversaries | Obituaries |
|--|---|--|---|--|
| <p>Births.....\$25.00 Marriages & Engagements...\$30.00 Anniversaries.....\$35.00 2-column anniversaries.....\$60.00 Obituaries.....\$35.00 Notes of thanks.....\$25.00 Birthdays.....\$25.00 All other one-column classified advertisements: \$10.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number, \$25.00 extra. Photos: \$15.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more). Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements.</p> <p>NOTE: Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$15.00 and the couple's future address.</p> <p>Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2R 6P9; (416) 682-8311.</p> | | | | |
| Births | | | | |
| HUITEMA: Roger and Jenny give thanks to God for entrusting to them a he, thy daughter, MELLINA MARGRIET, born on Oct. 22, 1988, weighing 7 lbs. 11 oz. She is a sister for Christoffer, Harvey and Michael; 29th grandchild for Mrs. M. Huitema of Bozum, the Neth., and 46th grandchild for Mrs. G. Veenstra of Smithers, B.C. Home address: Peers, AB T0E 1W0 | | Congratulations to Dirk and Riek Wesseling (nee Moes) who will celebrate their 50th wedding anniversary, D.V., on Nov. 23, 1988. | | |
| PLAISIER: We, Mike and Helen, thank and praise the Lord for showing his love in the birth of our first child, CHRISTINA LAURA, on Sept. 8, 1988. Christina is the sixth grandchild for Mr. and Mrs. P. Plaisier of Tuscaloosa, Alabama, and the first grandchild for Mr. and Mrs. H. Nusselder of Kitchener, Ont. Great-grandparents are Mrs. T. DeHaan of Owen Sound, Mrs. G. Tulp-Dijkstra of the Netherlands and Mrs. E. Plaisier-VanNoort of the Netherlands. Home address: 9 Minto St., Sarnia, ON N7S 2R4. | | "Happy is the person whose help is the Lord his God" (Ps. 146:5). May God continue to bless them and keep them in his care. Congratulations Mom and Dad, Oma and Opa — with love from your children and grandchildren: Wilma & Martin Mudde — Ottawa, Ont. Brenda, Terence, Jamie, Marsha & Gerry Adema Betty & Al Seminowicz — Conn, Ont. Chris, David, Emily Tena Van'tfoort — Owen Sound, Ont. Tama Linda & Dan Hubert — Smiths Falls, Ont. Melanie, Lisa Joanne & Tim Van'tfoort — Chesterville, Ont. Jodi, Nicole, Justin Marg & Gius Joldersma — Brinston, Ont. Erin, Kevin Irena & Harry Van'tfoort — Chesterville, Ont. Scott, Gregory Open house Saturday, Nov. 26, 1988, from 2-4 p.m. at Nelson Laprade Centre, Chesterville, Ont. Best wishes only, please. Home address: R.R.#1, Chesterville, ON K0C 1H0. | | |
| THOMPSON: Giving thanks to God, Bob and Marlene (nee VanRooyen) are proud to announce the safe arrival of their son, KURT ROBERT, born on Oct. 13, 1988, weighing 9 lbs. 10½ oz. A brother for Ashley and Jerry. Proud grandparents are Mr. and Mrs. John VanRooyen of Chatham and Mrs. and Mrs. John Thompson of Blenheim. Another great-grandchild for Mrs. M. Jonker of St. Catharines and Mrs. G. VanRooyen of Grimsby. Home address: P.O. Box 250, Blenheim, ON N0P 1A0 | | | | |
| Marriages | | Marriages | | |
| MOORE-BOOTSMA: With thankfulness to our faithful Lord, we welcome with love, into our family, | We are happy to announce the marriage of our parents, MARY PRINZEN to CHRISTAMMEL | 1963 November 23 1988 With praise and thanksgiving we celebrate the 25th wedding anniversary of our parents | FRANK and METTY BEUTE | |
| CYNTHIA LYNN MOORE who will become the wife of our son PETER JAMES | ON Saturday, Oct. 22, 1988. Rev. P. deVries officiated. Eph. 5:20. Their children: Linda & Stephen Cole Ina & Rick Mitchel; Stacey Johanna & Peter Ackerman Ingrid Tammel William & Joanne Tammel Christina & Ian Fox Home address: R.R.#2, Bloomfield, ON K0K 1G0. | As we celebrate this day, we celebrate the love you share and the love you have shown us. We pray that you will have many more happy years together. We love you! Your children: Kevin and Linda (girlfriend) Andrea David Home address: R.R.#4, Chatham, ON N7M 5J4. | On Saturday, Nov. 26, 1988, D.V., we hope to celebrate this joyous occasion with them. You are invited to an open house at Bethany Chr. Ref. Church, Balfour St., Fenwick, from 1:30 - 4:00 p.m. Best wishes only. Home address: 1177 Sunset Dr., Fenwick, ON L0S 1C0. | |
| on Nov. 26, 1988, at 1 p.m. in the Calgary First Chr. Ref. Church. If you cannot celebrate with us in person, we ask you to share this happy day with us in your thoughts and prayers. Clarence and Clara Bootsma, London, Ont. Peter and Cynthia's address will be: 908 Prominence Hill, Calgary, AB T3H 2P6. | | | | |
| | | | | Employment Wanted |
| | | | | Position wanted in Ontario with poultry, broiler or layer operation or combination poultry and beef, by responsible single male, age 28, with 11 years experience. Please call Fred VanRooyen at (902) 569-2097. Charlottetown, P.E.I. |



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| <p>Accommodations</p> <p>Young single female needs a roommate to share a roomy two-bedroom triplex in Etobicoke (W. Toronto area, near Royal York Rd. and Queensway). Close to subway and downtown Toronto. Call Vicki: at home (416) 253-6461, or at work (416) 767-8884.</p> <p>Young working man would like to rent apartment or room within 20 miles of Beamsville. Phone: (416) 562-4994.</p> <p>We are looking for a house to watch and take care of, for the last part of May, the full months of June, July, and the first part of August; preferably in the Hamilton-Burlington area. We are willing to take care of lawn, garden, plants, etc. I am studying at a Reformed theological seminary, and will be back in Ontario with my wife for these months.</p> <p>If interested please call: Ada Zekveld (519) 485-1728 or write: Tony and Arley-Ann Zekveld, 603-A McDonald Dr., Clinton, MS 39056, USA.</p> <p>The Netherlands: Housing required in or near Wageningen for Canadian PhD student's family of four from Jan-April 1989. Willing to commute from nearby town or city. Wanting to house-sit or rent, preferably furnished accommodations. References available. Phone collect: (519) 822-6680, John and Joanne Paul, Guelph, Ont.</p> | | | <p>Real Estate</p> <p>"BRAND NEW" 34 Grantham Ave. St. Catharines, Ontario \$95,500.00</p> <p>Bi-level under construction includes: fireplace alcove, back entrance, triple glazed windows, 3-piece rough-in, quality carpets and cupboards, quality construction throughout. Still time to pick your own colours. For more information please call: Prinsen Homes, Ltd., 935-7690 evenings. Agents welcome.</p> | <p>Real Estate</p> |
| <p>Personals</p> <p>Widow, early 50s, enjoys dancing, dining out and travelling. Looking for sincere gentleman in or about the Niagara Peninsula to share these with in friendship. Reply by letter to File #2510 c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9.</p> <p>Single Men and Women If you are over 21 years of age and would like to find a partner in Christian marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON L7P 3S9. Please enclose \$2.00 for a complete information package explaining our services.</p> <p>Established in 1967.</p> | <p>Help Wanted</p> <p>Sales representative with a pleasant, outgoing personality is needed to sell and deliver flowers on a wholesale basis in the Toronto area. Regular driver's licence required. Good salary plus commission. Please call (416) 684-8175.</p> <p>Enthusiastic, capable leader needed to shepherd our CRC congregation on a bi-vocational basis. For additional information please contact J. Hilverda (clerk), Tel. (519) 364-3690 after 6 p.m.</p> <p>Greenhouse worker(s) needed in Niagara Peninsula. No experience necessary. Phone (416) 892-3285 or 892-3657.</p> <p>Herdsperson to assume total responsibility for registered Holstein herd. Modern facilities, stanchion barn milking 50 cows. Modern 2-bedroom home provided. Contact Dr. R.D. Kunica, R.R.#2, Georgetown, ON L7G 4S5. Tel. (416) 878-3787.</p> | <p>For Rent</p> <p>Want to rent a car while in Holland? For info. and reservations we now have FAX: (31) 5120-32324 For all forms of car rentals Will deliver car to Amsterdam airport if desired.</p> <p>k jan kalma De Meer 24, 9201 EZ Drachten The Netherlands Tel. (31) 5120-15199</p> <p>For rent in Florida. One bedroom mobile home in adult park in Winterhaven, across the lake from Cypress Gardens. \$150.00 per week or \$500.00 monthly (U.S. funds). Available Nov. 1 — Dec. 20 and Jan. 6 — March 15/89. Phone (705) 526-3395.</p> <p>Mobile home, 2 bedrooms, 2 baths, pool and marina. Available Dec. 1, 1988, till March 15, 1989. Bradenton area, Florida. Call (416) 459-3913.</p> <p>For church news see page 17</p> <p>Answers to test (See page 12) 1. F; 2. F; 3. T; 4. F; 5. F; 6. F; 7. F; 8. F; 9. T; 10. T; 11. F; 12. T; 13. T; 14. T; 15. T;</p> | <p>For Sale</p> <p>Thinking of Christmas? Give a book! MAKING WAVES by John Martens (a 200-page illustrated collection of 32 historical articles)</p> <p>Limited edition</p> <p>Price \$13.95 (add postage \$2.00)</p> <p>Only available by contacting: Dianna Martens 243 Union St. East, Listowel, ON N4W 2H1</p> | <p>For Sale</p> |
| <p>An ad in Calvinist Contact gets results! Place yours NOW!!</p> | | | <p>Dordt College Music Faculty Opening</p> <p>Dordt College has an opening in its music department for an individual specializing in music education, to begin September 1989.</p> <p>A master's degree or its equivalent is required.</p> <p>Qualified individuals who are committed to a biblical, Reformed Theology and educational perspective are invited to send resume, academic credentials, and references to:</p> <p>Dr. Douglas Ribbens Vice Pres. for Academic Affairs Dordt College Sioux Center, Iowa 51250</p> <p>Dordt College is an equal opportunity employer.</p> | <p>Help Wanted</p> |

Classified/Events

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Letters of application, *curriculum vitae*, transcripts and letters of reference should be sent to:

Dr. Justin Cooper
Vice-President (Academic)
Redeemer College
Ancaster, ON L9G 3N6

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January 5-April 6

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Church leaders enthused about vision 2000

Wendy Nelles

The reaction was positive and the mood was prayerfully optimistic at a meeting for 45 leaders of denominations and national parachurch ministries sponsored by Vision 2000 Canada recently in Toronto.

"This is the first time that I've heard the plans of Vision 2000 in detail, and I'm very excited about it," commented Peter Gibbons, a pastor representing the Missionary Church of Canada. "I realize the spiritual need in Canada, and I can certainly see how our own church and our denomination can profit from working with Vision 2000 Canada."

"I believe that Vision 2000 Canada is part of the overall sovereign work of God in bringing us as leaders together, so that we might encourage each other in a common purpose," said Herb Neufeld, moderator of the Mennonite Brethren churches of Canada. "Today we sensed that if we humbly open our hearts to the Lord's renewal, He will bless our efforts for evangelism in Canada."

Evangelicals finding common ground

Keith Smith, an Ottawa pastor with the Pentecostal Assemblies of Canada, said that "The highlight of today for me was to see evangelicals coming together to find their common ground, and to work together to reach out and help people in Canada come to a personal faith in Christ."

Brian Stiller, director of the Evangelical Fellowship of Canada, told fellow church leaders attending the meeting that action is crucial at this critical moment in our society.

"We are moving towards doing something which has never been done before in this country's history, and that is determining to work together in a co-operative effort and a carefully planned strategy to reach an entire generation for Jesus Christ."

The Director of Vision 2000 Canada, Alan Andrews, who is also Canadian director of the Navigators, emphasized that Vision 2000 Canada is not announcing a program for revival, but rather is a resource which will foster co-operation and provide opportunities for sharing of ideas and strategies.

Arie Van Eek, executive secretary of the Council of Christian Reformed Churches in Canada, said that he believes that this thrust "will prove to be a real source of encouragement to local pastors to focus more sharply on the need to evangelize."

Dordt College Art Faculty Opening

The candidate should have an area of specialization in two-dimensional media with a strong interest in art history. Some knowledge of computer graphics is desirable.

An M.A. is required; an M.F.A. with teaching experience is preferred.

Qualified individuals who are committed to a biblical, Reformed theology and educational perspective are invited to send resume, academic credentials, and references to:



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Weekly Crossword

ACROSS

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Last Week's Puzzle

| | | |
|------------|---------|-------|
| DATE | CASH | GRAM |
| ALULA | OLEO | RAGE |
| MONAD | SLAW | ANET |
| STANDSTILL | NENE | TEAS |
| TRAILER | ENDEAR | ARES |
| APIA | TRAM | ATALL |
| BUCKO | OLE | RAMIE |
| ESKER | SANG | NINA |
| ALPS | BEDDEN | |
| AT SEA | COIN | |
| SWAT | STANDUP | FOR |
| TAPA | TARE | RAISE |
| AKIN | ABOU | ERASE |
| BEND | SUMP | ETAL |

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|----|-----------------------|----|---------------|
| 7 | Ind. city | 57 | Cotton bundle |
| 8 | Puccini opera | 58 | Landed |
| 9 | Asp or adder | 59 | Actress |
| 10 | Heiden or Blore | 60 | Rowlands |
| 11 | Item for sale | 61 | Tra |
| 12 | Inspect | 62 | followers |
| 15 | Throwing toy | 63 | Draft org. |
| 20 | Uprising | 64 | |
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| 24 | Institute in Brooklyn | 66 | |
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| 29 | Gudrun's husband | 68 | |
| 30 | Adolescent | 69 | |
| 31 | First place | 70 | |
| 32 | Beatty movie | 71 | |
| 33 | Malarial fever | | |
| 34 | Skin orifice | | |
| 36 | Columbus' birthplace | | |
| 38 | Clumsy one | | |
| 40 | In a gloomy manner | | |
| 43 | Moscow denial | | |
| 45 | Morning dish | | |
| 50 | Exams | | |
| 51 | Winter hazard | | |
| 53 | Speed | | |
| 54 | Terror | | |
| 55 | Wide open | | |
| 56 | Hinder | | |

Events

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HANDEL'S MESSIAH

Director: A. Dale Wood

Friday, November 25, 1988, at 8 p.m.: Heritage Hall, Holland Christian Homes, 7900 McLaughlin Rd., Brampton, Ontario.

Saturday, November 26 and Sunday, November 27, 1988, at 8 p.m.: Georgetown District High School, Guelph St., Georgetown, Ontario.

Tickets: Adults \$10, Seniors and Students \$8. Available from J. & M. Chr. Bookstore, Brampton, Ont., or phone: (416) 459-6964 or (416) 451-6600.

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Monday, Nov. 28, 1988 at 7:30 p.m.
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- June 30, 1989**
7:30 pm 25th Anniversary Commemorative Evening Stand-up reception.
(Willingdon Church - Burnaby)
- July 1, 1989**
2:00 pm Alumni Picnic for Alumni and families.
- July 1, 1989**
8:00 pm Alumni Reunion at FVCH.

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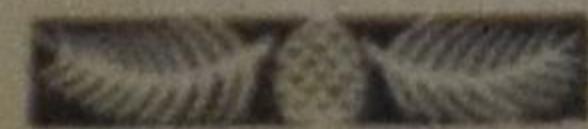
— The Brantford, Ont. CRC now worships at 10 a.m. and 7 p.m.

Calendar of Events

- Nov. 19 Concert by the Adoramus-Maranatha Choir (dir. John Hunse) at 8 p.m. in the First CRC, Guelph, Ont.
- Nov. 19 Official opening at 2 p.m. of the new Senior Citizens' Home, 1415 Upper Wellington St., Hamilton, Ont.
- Nov. 21 RCBPA London Chapter dinner meeting at 6:30 p.m. at the Lamplighter Inn, London, Ont. Speaker: Dave Dougherty. For reservations call (416) 524-1203 or (519) 686-0193.
- Nov. 25 CCM (Niagara Chapter) meets at 8 p.m. in Bethany CRC, Fenwick, Ont.
- Nov. 25 Concert/Rally for young people with Kenny Marks and Myles Gentzkow at 8 p.m., Redeemer College, Ancaster, Ont. For info. call (416) 648-2131.
- Nov. 25-27 Handel's "Messiah" presented by the Georgetown Choral Society and Orchestra, directed by A. Dale Wood. Nov. 25: Heritage Hall, Holland Chr. Homes, Brampton, Ont.; Nov. 26 and 27: Georgetown District High School, Georgetown, Ont. For info. call (416) 459-6964 or 451-6600.
- Nov. 26 Choices '88 at Redeemer College, Ancaster, Ont. A day to introduce committed Christian young people to the value of a Chr. university education. To register call (416) 648-2131.
- Nov. 26 Conference sponsored by Salem Chr. Mental Health Association from 8:30 a.m. to 4 p.m. at Redeemer College, Ancaster, Ont. Of interest to Chr. mental health professionals and pastors. For info. and pre-registration contact Nienke VanDyke at (416) 528-0353.
- Nov. 26 "Music to See" young people concert presented at 2 p.m. in Redeemer College Auditorium, Ancaster, Ont. Music for organ, brass and timpani, introduced by Boris Brott. For info. call (416) 648-2131.
- Nov. 26 "The Ambassadors Male Chorus" in concert at 8 p.m. in the Rehoboth CRC, Bowmanville, Ont. Sponsored by Knox Durham Christian Schools.
- Nov. 27 Concert by the "Wilfred Laurier Baroque Ensemble" at 8 p.m. in the Christ Lutheran Church, 140 Russell Ave., St. Catharines, Ont. No admission, free will offering.
- Nov. 27 "An Evening of Chamber Music" with Patricia Hiemstra, cello, Steven Soldin, violin, and Mary Vander Vennen, piano. At 8 p.m., Grace CRC, Scarborough, Ont. Music by Mozart, Rachmaninov and Brahms.

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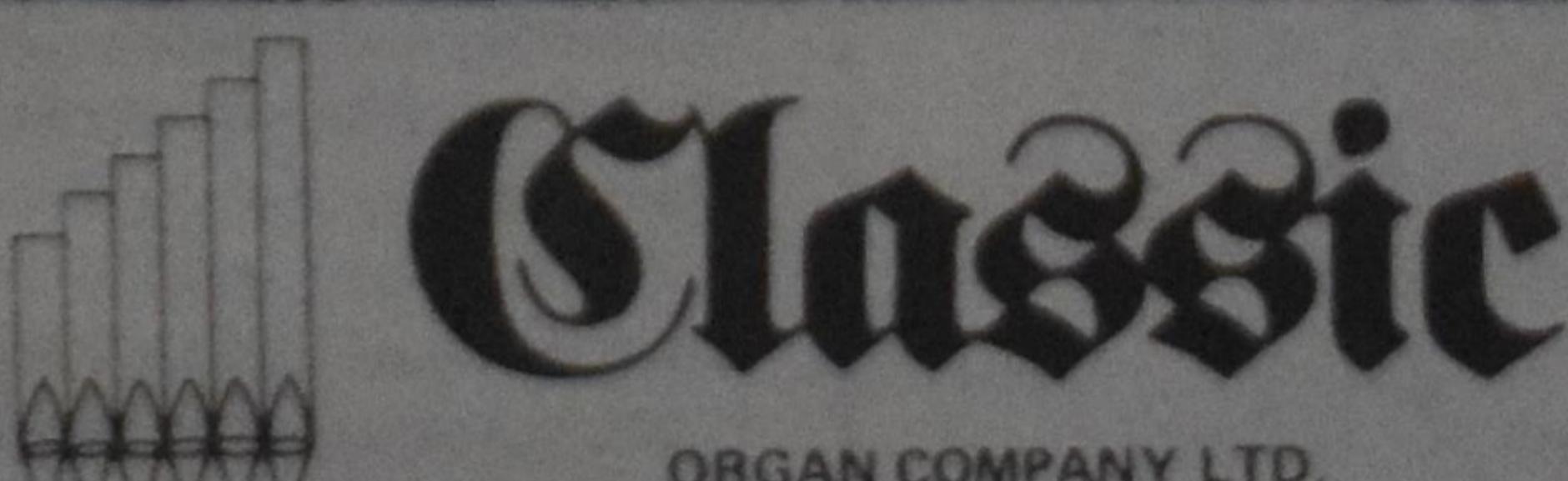
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Dutch

Persoverzicht

Carl D. Tuyl



Vroeg Filippus aan de kamerling uit het Morenland, "Verstaat gij wat gij leest?" Nog niet zo lang geleden herhaalde Professor Kuitert die vraag en hij opende daarmee een debat over tekstuitleg dat nog lang niet afgelopen is. Het is een vraag die ook van toepassing is op de tekst van het handelsverdrag met Amerika. De vele verzen en hoofdstukken vragen om exegese.

Die exegese wordt ons dagelijks in grote porties opgediend. Helaas verschillen de uitleggingen als dag en nacht. En Canadezen, bekend om hun ingeboren voorzichtigheid, beginnen zich hoe langer hoe meer te laten leiden door het voorzichtigheidsprincipe: in geval van twijfel, onthoudt u.

Men keert zich niet zozeer tegen Monsieur Mulroney, als tegen het handelsverdrag. De Liberale winst in de opinie-onderzoeken is niet zozeer gebaseerd op het feit dat de meerderheid ineens politiek verliefd op Turner is geworden, maar het is een uitdrukking van honger naar klare en duidelijke tekst en uitleg van het verdrag.

★★★

Er bestaat geen twijfel aan het standpunt van de

internationale financiers: de Canadese dollar ging hard omlaag op de valuta markten, en aandelen in Canadese ondernemingen verloren een ontstellend bedrag van \$9,3 miljoen op de beurs in Toronto.

★★★

De gevolgen van een eventuele afwijzing van het verdrag van Canadese zijde worden natuurlijk ook heel verschillend voorspeld. De meningen over dat verloop van zaken zijn net zo uiteenlopend als de uitleggingen van het verdrag zelf.

★★★

Een ding staat wel als een paal boven water, namelijk, dat de komende verkiezing in feite neerkomt op een referendum aangaande het handelsverdrag. Alle andere elementen van onze politieke toekomst zijn totaal uit het gezicht verdwenen. Om maar eens een voorbeeld te noemen: waar is het debat over onderzeeers? En wie spreekt er over verbetering van het poststelsel? De abortus? De concentratie op het handelsverdrag heeft een duidelijke verschraling in de politieke discussies veroorzaakt. De toon van het debat gaat er ook niet op vooruit.

★★★

Er was een stukje schokkend nieuws dat in de meeste kranten niet eens vermeld werd. Rotary International heeft de Canadese afdeling toestemming gegeven om dames als lid toe te laten. Hoe bestaat het, eh? En er werd niet eens op gestaan dat de dames gesluierd op de vergaderingen zouden komen.

★★★

Professors waren ooit het toonbeeld van waardigheid en kalme zekerheid. Maar niets is hier blijvend, zelfs niet professoriale waardigheid: de professors van de Dalhousie Universiteit in Nova Scotia zijn in staking gegaan en lopen rond met plakaten, net als leden van de Teamsters. In toga?

★★★

Sheila Copps, één van de meer luidruchtige Liberale parlementsleden, zei in een interview, dat als haar moeder niet zo streng was geweest ze wel eens een juvenile delinquent had kunnen worden. Er zijn leden in de Kamer die menen dat moeder Copps' opvoedkunde toch tevegeefs is geweest. Sheila's zuster heeft ook politieke aspiraties en is een kandidaat in een London Ont. district. John Crosbie heeft nachtmerries over de mogelijkheid van twee Copps' in de Kamer.

★★★

Er is een interessante ontwikkeling aan de gang in Israel waar beide neutrale partijen niet genoeg stemmen kregen om een regering te vormen. Beide partijen zochten steun bij de religieuze orthodoxe groeperingen. Maar die stelden

zulke hoge eisen dat beide partijen wel weer een coalitie zullen moeten aangaan.

★★★

IJverig als altijd speurde ik in de Detroit Free Press naar meningen over de Canadese verkiezingscampagne. Onze kranten stonden immers vol over de zuidelijke verkiezingen. En ja hoor, ik vond het: pagina negen, welgeteld negentien kolomregels, juist boven een bericht over Phobos 2. Wat, wie is Phobos 2 vraagt u? Het is een onbemand Russisch ruimtevaartschip op weg naar Mars dat tien miljoen mijl in de ruimte is, en waarmee kontakt verloren is.

★★★

Glasnost in Rusland is een doorgaande reformatie. Sakarov is in Amerika in een soort pseudo officiële capaciteit. Russische rabbijnen mogen weer Hebreeuwse doceren en op de gebruikelijke parade ter gelegenheid van de 71-ste verjaardag van de revolutie was er minder kanonnen-vertoon.

★★★

China's leider — Deng Xiaoping — heeft op 84-jarige leeftijd de leiding overgedragen aan zijn opvolger, Zha Ziyang en Li Peng. Deng heeft tien jaar geregeerd en in die periode is China uit haar communistisch isolement getreden. Er was een ernstige aardbeving in China in het gebied dat grenst aan Burma.

★★★

De Poolse regering wil de zwaar gesubsidieerde scheepswerf in Gdansk wel kwijt. De vakbond Solidariteit ziet dat niet als een

ekonomiesche maatregel maar als politieke represaille en dreigt met stakingen.

★★★

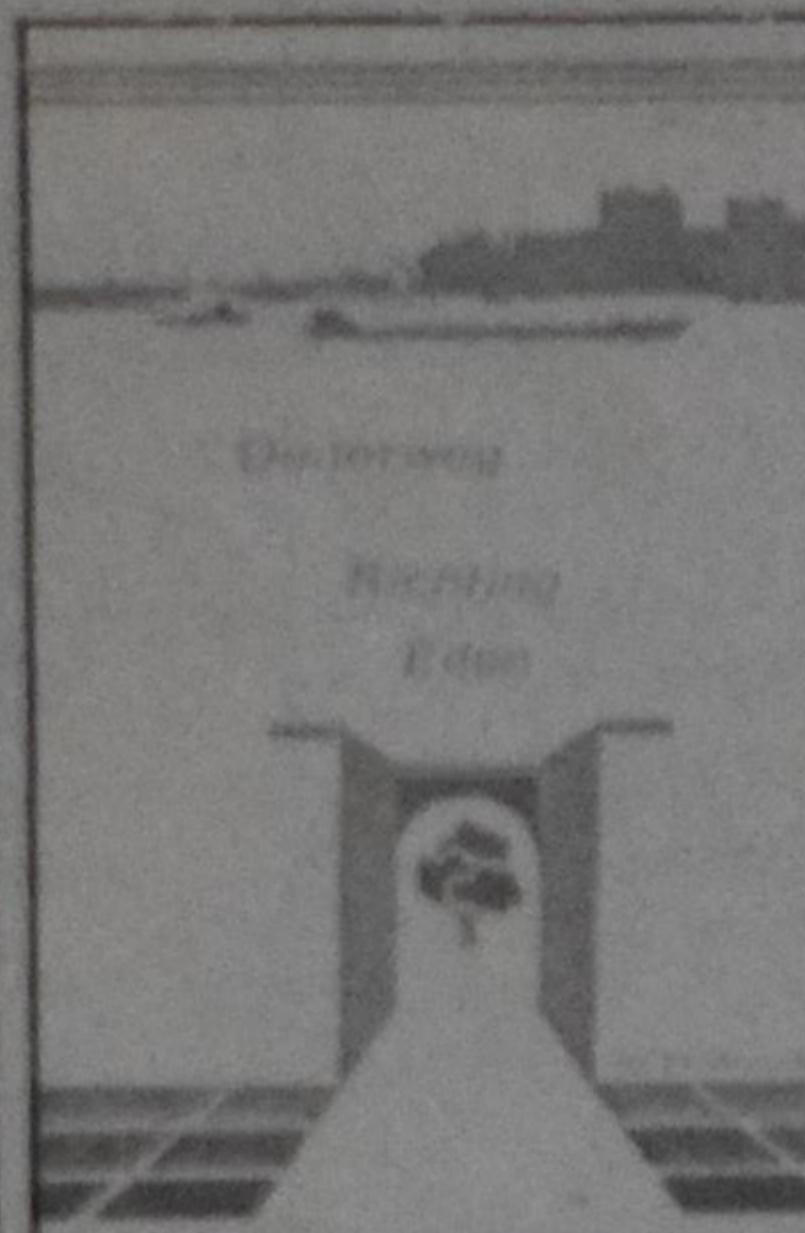
We herinneren ons nog het "harmonie-thema" — van de Olympische Spelen in Seoul. Studenten daar zijn het alweer vergeten en ze demonstrerden in de straten van die stad. Harmonie duurt vaak niet lang tegenwoordig.

★★★

En ik wil u even laten weten hoe snel de tijd voortgaat: Shirley Temple vierde haar zestiende verjaardag, en Okke Jager is professor-emeritus, en een aantal van mijn voormalige catechesanten zijn dominees, ouderlingen en diakenen, en een halfje (herinnert u zich dat?) is weer geld waard, net zoals de linnenkast van uw grootmoeder. En toen ik nog seminary student was vroegen belangstellende kerkeraden: "hoe lang nog?" Men informeerde met die vraag naar de tijd van mijn kandidaatstelling. Ik hoor dezelfde vraag weer, maar nu heeft het betrekking op een andere staat des levens die te maken heeft met het pensioenfonds. De tijd gaat snel, gebruikt haar wel! Jammer genoeg ervaren veel mensen de waarheid van dat spreekwoord als de meeste tijd al voorbij is. Jeugd is wanneer je denkt dat de tijd van een mensenleven een onuitputtelijke bron is. Wij ouwetjes weten wel beter. Of niet soms?

Carl D. Tuyl is predikant van de First Christian Reformed Church in Kingston, Ont.

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Nieuwe bijbelvertaling op komst: "Het Boek"

ZEVENHUIZEN — Eind augustus is er een nieuwe, gemakkelijk leesbare versie van de bijbel verschenen. Het is de Nederlandse editie van de Living Bible, die in het Zuidhollandse Zevenhuizen is gepresenteerd onder de titel "Het Boek."

De Stichting Living Bibles International/Holland, Nederlandse tak van een wereldwijde organisatie, die werkt in 96 landen, met zo'n duizend medewerkers, is de uitgeefster.

Bijna negen jaar hebben

vertalers en theologen gewerkt aan "Het Boek," dat in hedendaags Nederlands, niet "woord voor woord," maar "gedachte voor gedachte," is vertaald. Volgens de uitgeefster is de begrijpelijkheid hoger dan van andere Nederlandse

vertalingen. In landen waar een "levende vertaling" uitkwam, nam ook de verkoop van "gewone" bijbels toe, aldus directeur B.A. Ramaker.

De volledig herziene Living Bibles editie van het Nieuwe

Testament, die in de jaren zeventig onder de naam "Het Levende Woord" verscheen, is in "Het Boek" opgenomen.

Grondlegger is de Amerikaan dr Kenneth N. Taylor, voormalig docent aan een bijbelinstituut in Chicago. Omdat zijn kinderen weinig begrepen van de dagelijkse bijbellezing aan tafel, begon hij bijbelfragmenten in eenvoudig Engels te vertalen.

Langzamerhand ontwikkelde hij een eigen systeem. In 1962 verschenen de eerste bijbelgedeelten in eenvoudig Engels.

Nadat in 1972 de eerste complete Engelse Living Bible was verschenen, gingen er in zeven maanden anderhalf miljoen exemplaren over de toonbank. Er zijn nu bijbels uitgegeven in 55 talen.

Overgenomen uit: Friesch Dagblad.

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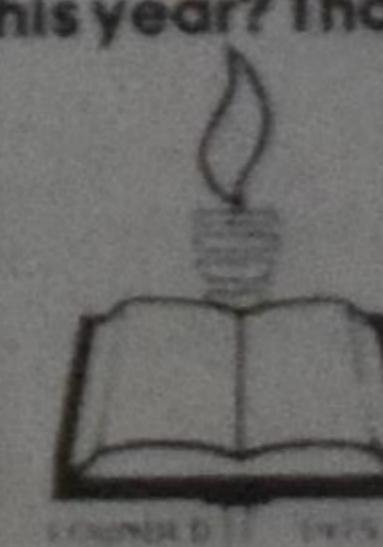
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Jonge Mensen ...

Photo: C.C. Bles
In de zomer gaan duizenden naar zomerkampen.

Herman de Jong

Al geruime tijd wilde ik iets schrijven over onze jonge mensen, maar steeds kwam er een ander verhaal uit de bus. Nu mag u denken dat dit een noodkreet-verhaal wordt. Vaak toch zien we de toekomst van onze jongere generatie met zorg tegemoet. Hun levenshouding is ook zo heel anders dan die van ons.

Maar zo door de jaren heen heb ik bewondering gekregen voor het jonge volk om me heen. Velen hebben een levensduur, die niet anders dan gegeerd kan zijn op een sterk vertrouwen in hun Heer. Zakt bij ons ouderen vaak de moed in de schoenen, omdat we ontdekt hebben dat met al onze goede bedoelingen er toch niet zoveel verandert in kerk, staat en maatschappij, mogelijk door onze passiviteit en het gewend zijn aan een welvaartsleven bij vele jonge mensen ontdekken we dan toch nog een geloofshouding die zowel verticaal als horizontaal is.

Ook de Heere Jezus ontving de kracht van boven om zijn liefelijk werk op aarde te vervullen. Het zal dan ook tijd worden, dat we behalve ons het geloof toe te eigenen als een zeer persoonlijk iets, we met datzelfde geloof op stap gaan — de wereld in. Ik denk dat veel jonge mensen daar iets van zien.

In de zomer gaan duizenden zwakzinnige kinderen en oudere mensen naar zomerkampen. Die kampen worden georganiseerd door Christian Horizon, Bethesda en Rehoboth, om maar in ons eigen wereldje te blijven. Door hun speciale omstandigheden hebben deze mensen veel zorg nodig. Vaak is het zelfs zo, dat elke kampeerder een begeleider nodig heeft. Vele zwakzinnigen hebben ook fysieke problemen, zodat een rolstoel de enige manier is om zich voort te bewegen. Wat is het fijn om

te zien dat de meeste begeleiders jonge mensen zijn.

Deze zomer was er, tenminste in Ontario, genoeg werk aan de winkel, waar jongeren een flinke duit konden verdienen ter tegemoetkoming van hun studiekosten. Toch luisterden vele jongeren naar de roepstem om in die zomerkampen te gaan werken, heel vaak voor veel minder geld. Als u zou denken, dat ze het daar gemakkelijker hebben dan bijvoorbeeld in het bouwvak of op de boerderij, slaat u de plank mis. Van de vroege morgen tot de late avond, soms zelfs midden in de nacht, zijn ze bezig om hun speciale vrienden een zo mooi mogelijke vakantie te geven.

En wat een geduld is daarvoor nodig! Een spelletje, dat voor de zoveelste keer weer uitgelegd moet worden! Mensen in rolstoelen, die soms niets anders kunnen bewegen dan hun hoofd, moeten ook naar het toilet. De Bijbel moet met rijke variatie en veel verbeeldingskracht gegeven worden, en behoort tot in de puntjes voorbereid te worden. Gedurende de knutselijd moeten handen letterlijk geleid worden, om toch maar iets van het kunststuk te maken. Sommige vrienden mag en kan je geen ogenblik alleen laten. Wat een moed, wat een geduld, wat een liefde is daarvoor nodig.

Maar het zijn onze jongeren die dat geduld, die moed en die liefde op kunnen brengen. Vaak komen ze helpen van jaar tot jaar. Een betere voorbereiding tot een alomvattend Christelijke geloofsuiting is moeilijk in te denken. Deze jongeren verzetten bergen. Soms zijn ze ook nog werkzaam van week tot week in Friendship Clubs. Rustige, zorgdragende jonge mensen die fijn met onze vrienden omgaan. Natuurlijk vormen ze hier een minderheid, want schoolwerk vraagt veel

tijd. Maar voor vele jongeren is dit een bewuste voorbereiding op de levenstaak die ze zich al gesteld hebben: bezig te zijn met mensen die door het leven gekneusd zijn ... mensen die toch beelddragers van God zijn.

De jongeren zullen het bovenstaande niet kunnen lezen. U mag het best voor hen vertalen, ouderen! Laten we maar eens een beetje trots op ons jonge volk zijn. Trots en dankbaar, want God doet een groot werk door hen!

Dan heb je de studerenden aan Christelijke colleges of universiteiten. Gaan ze daar op aandrang van hun ouders? Soms wel. Maar in veel gevallen zijn het de jongeren zelf, die op de highschool ontdekken dat Jezus Christus ook Heer is in de wetenschap. Ze zoeken een gemeenschap waarin ze zich thuis voelen. Dus Redeemer, King, Dordt of Calvin!

Nu was het vroeger vaak zo dat ouders hun kinderen lieten studeren en ook voor de kosten opdraaiden. Tegenwoordig komen de studiekosten voor een groot deel neer op de schouders van de jongeren zelf. Vooral als er thuis nog

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broertjes of zusjes zijn die naar een Christelijke lagere- of middelbare school gaan. Zelfs als Pa en Moe beiden werken, kan men moeilijk drie lagen Christelijk onderwijs bekostigen. Naast wat subsidie van her of der, kunnen studenten geld lenen van de provinciale regering. Na hun studie mogen ze dat afbetalen, nu tegen een behoorlijke rente. Om die leningen zo laag mogelijk te houden, werken de meeste studenten in de zomertijd. Sommigen worden tree-planters, rugbrekend werk, maar het betaalt prima. Gedurende de studiemaanden van september tot mei, moeten ze dan ook nog wat werk verzetten om het college goed te laten reilen en zeilen. Toch is het niet ongewoon dat ze na hun BA behaald te hebben een studieschuld van tussen \$10.000 en \$15.000 hebben. Ik zou daarover nachten wakker liggen. Maar uw en mijn zonen en dochters vinden dat al de gewoonste zaak van de wereld. Het behoort nu eenmaal tot het Noord-Amerikaanse levenspatroon. En dat je als Christelijk student nog wat zwaarder komt te zitten ... zo wat!

Ik neem mijn pet er voor af, jongens en meisjes. Jullie raken al vroeg gewend aan iets, dat eigenlijk veel later in je leven soms noodzaak zal worden: geld lenen. Maar vooral als jullie harde werken en studeren geworteld is in een levensvisie zoals ik hierboven beschreef, dan voorzie ik een prima toekomst voor de kerk. En voor Canada!

Herman de Jong woont in Jordan Station, Ont.

**Don't forget ...
It's time to extend Christmas greetings through C.C.**



Just a reminder that the deadline for season's greetings to appear in the Dec. 2 issue is Wednesday, Nov. 23. Every year subscribers to Calvinist Contact use the special classified section to extend their season's greetings to family and friends. Kindly enclose payment of \$20 with your ad and send it in today. Forget the fuss of Christmas cards and postage stamps; one ad does it all.

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Books

Robert VanderVennen, book review editor

Biographical history**Fascinating forebears**

Making Waves, A Glimpse into the Intriguing Past, by John Henry Martens; edited by John Mellor. Waterloo, Ont., Waterloo Printing Co., 1988, 195 pp., \$13.95. Reviewed by Gerrit Veeneman, pastor of the Fruitland, Ontario, Christian Reformed Church.

Although I began reading this book as a favour to Mrs. Martens, I finished it because I had indeed been drawn into the intriguing past of my own Dutch forebears. "We cannot fail to be fascinated by the dramatic pictures history presents to its attentive students," Martens writes.

While reading the book, however, I discovered that much of this fascination had, as yet, escaped me. This to my own shame, which I dare say is shared by many other children and grandchildren of immigrant parents. But Martens does not hold this against us. Instead he takes us by the hand, reminds us of many notable figures of the

past, and shares with us their accomplishments and failures.

Some of these figures — Menno Simons, William of Orange and Napoleon, for example — are familiar to many readers. Others, such as Father Sjoerd, Reverend Comingo, Betsy Perk and Mina Kruseman, are not. It matters little, since we come to know them all a little better as we read these short-story essays.

Martens does not overwhelm us with a myriad of dates and historical data. He knew well enough that such tactics would easily bore the casual reader of history. Instead, he draws those dramatic pictures that awaken within us a fascination for our ancestors. Our own fascination grows as the author shares his fascination with us.

In concluding the essay on Menno Simons, John Martens shares with us his wish to "stand before his (Menno's) statue again to take off my hat to honour a great Christian, and try to discover the direction of his eyes gazing into the

distance, and in clear words I will tell him that in North America we have not forgotten him. I will perhaps even touch his hand of stone, and the appeal of his simple statue will far overshadow the effect of impressive equestrian statues or the monuments of famous battlefield commanders, surrounded by cannons and battle flags."

I don't know if John ever did that again, but I do know that now I, too, would like to see that statue and maybe even touch that hand! My own fascination has grown, and as I pass by any other statue or memorial I will never quite be the same.

In the first essay, "Thoughts Of A New Immigrant," we read that "the ability to share his feelings and emotions with the people of his new land" is what turns an immigrant into a Canadian Citizen. Martens has shared with us his feelings and emotions. He treasured his Dutch background and he shares some of that treasure with us. We, who saw what we thought were only little ripples of Dutch influence on the seas of our culture, now see the waves breaking on the shores of our own lives. Thank you, John Martens.

**Friends of God**

Wayne Brouwer

Devotion

'They devoted themselves ...' (Acts 2:42)

In his last interview, just before his tragic death, former Beatle John Lennon said, "When I look at the relative importance of what life is about, I can't quite convince myself that making a record is more important, or even as important, as my child, or any child."

What is important to you?

Feather values

A decade ago, Paul Harper of the Canadian consumer research firm Needham, Harper and Steers, classified everyone into two basic groups: the "feather" value people and the "earth" value people. The former, he said, invest in the cult of self-worship, while the latter are devoted to life outside themselves. He gave a 1980 seminar in British Columbia showing companies how to play the advertising market toward our "feather-valued" society.

A "me" generation clouds reality with pillow fights of "feather" values. A character named Edith in one of Ellen Glasgow's novels is described as "a small country, bounded on the north, south, east and west by Edith." Her epitaph could be that inscribed on the tombstone in an English village cemetery which reports:

*Here lies a fellow who lived for himself
And cared for nothing but gathering pelf.
Now where he is or how he fares,
Nobody knows and nobody cares!*

What is important to you?

Do you find yourself in Langston Hughes' description: "When you turn the corner and run into yourself, then you know you've turned all the corners that are left!"

Says Joaquin Miller:

*That man who lives for self alone,
Lives for the meanest mortal known.*

A "thee" generation of "earth" values seems more in line with the gospel of Christ. But we don't easily move outside of ourselves. One of Lewis Carroll's best stories never made it into *Alice in Wonderland*. He tells the tale of an ordinary padlock that miraculously came alive. It had long, thin arms and legs, and was always nervously running here and there. One day, another character in the story stopped the twisting, turning, wiggling padlock and asked, "What is the matter with you? Why are you so excited and unhappy?"

Waving his thin arms wildly in the air, the padlock exclaimed, "I am seeking the key to unlock myself!"

Unlocking self

The picture of the early church at the end of Acts 2 is a delightful scene of Paul Harper's "earth" value people. "They devoted themselves ..." we're told, to God and reality, community, love and service. They gained a value bigger than the country of self. Devotion wasn't the mad rush of finding a new key to unlock self, but the natural flow of self to things greater and nobler and more profound.

What is important to you?

In 1793, William Carey, bound for China as a missionary, wrote: "I hope, dear father, that you will be enabled to surrender me up to the Lord for the most arduous, honourable and important work that any of the sons of men are called to engage in I have set my hand to the plow."

In 1949, during his last semester in college, young Jim Elliot penned in his diary: "He is no fool who gives what he cannot keep to gain what he cannot lose."

Count Nikolaus Ludwig von Zinzendorf, the 18th-century founder of the Moravian Brethren, summarized his life in a single sentence: "I have only one passion and it is Him, only Him."

What is important to you?

Wayne Brouwer is a pastor of First Christian Reformed Church in London, Ont.

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